

The Inquirer.

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TOPICS AND EVENTS.

—O—

THE Western Union held its annual meeting at Clifton on Wednesday, and our correspondent reports that there seemed to be an eager, earnest desire on the part of not a few who were present to be up and doing. The meeting elected the Rev. F. W. Stanley as joint secretary, and we shall look to him to help Mr. Blatchford and others to create and organise a new missionary movement in the West of England. There are still a number of influential and well-to-do families connected with our Churches who could readily provide funds if their enthusiasm were only kindled and their interest awakened, and there must be plenty of people in town and village whose minds and hearts are prepared for a larger, wider faith than the Orthodox Churches provide. Whatever form the proposed Provincial Assembly may take we trust that it will lead those who associate themselves with it to take a hopeful view of the future of Unitarian Christianity in the West of England.

MR. CARVELL WILLIAMS enjoys his annual pæan of triumph in connection with the success of Nonconformists at Cambridge. He modestly asserts the winning of the first and second places in the list of Wranglers by Nonconformists again this year as last to be "more than a mere coincidence," for they have secured the place of honour not less than nineteen times in the past thirty years. Our readers will cordially endorse the sentiments of the following remarks by Mr. Williams :—

"It was Mr. James Heywood who struck the first successful blow at ecclesiastical exclusiveness at the Universities, when in 1854 he carried a clause in the Oxford University Reform Bill abolishing the ecclesiastical tests which had practically shut Dissenters out of Oxford. I am glad that in his old age he witnesses such results of his and other men's labours to make our Universities national in fact, as well as name ; and I hope that younger men will see to it that before long ecclesiastical tests cease to be imposed in other National Educational Institutions in which they still exist."

IN the recent Welsh Disestablishment debate the supporters of the Anglican Church made a point of the non-publication of the result of a religious census taken a few months ago by Mr. Thomas Gee of Denbigh. That gentleman now publishes figures affecting the six northern counties of the principality, from which it would appear that the attendances at the Episcopal churches are but slightly over one-fourth of those at other churches. The Sunday-schools of the Establishment claim less than one-fifth the number of scholars connected with Dissenting places of worship. The figures given by Dr. Rees in his "History of Protestant Nonconformity in Wales," issued several years ago, are considered to be supported by the recent census. These figures give 5,000 as the approximate number of Unitarians in Wales, chiefly found in the south.

THE Rev. Henry W. Foote, whose death on the 30th ult. we briefly chronicled last week, deserves a more extended reference here, alike from the high character he personally sustained, and from the unique associations connected with the old congregation to which he ministered during upwards of a quarter of a century. Mr. Foote, who, in spite of, or, as some people might say, because of his conservative views as a Unitarian, was among the most popular preachers in connection with the Boston churches, compiled a history of King's Chapel, in which he displayed a studious zeal on behalf of the fame of his predecessors at

that place. The list goes back to 1686. Among those of this century are included the Revs. James Freeman, Samuel Cary, F. W. P. Greenwood, and Dr. E. Peabody. The King's Chapel is most noticeable from the circumstance that it is the only church in America that had the services of lecturers paid for by royalty, in addition to the ordinary pastorate. William III. gave it a valuable library, now in the Boston Athenæum, and communion plate was bestowed not only by that monarch, but by George II. and George III. The plate was carried off, says our American informant, by a former rector "for use elsewhere." A resolution passed at the Unitarian festival, recently held in Boston, expresses the highest admiration for the "unsurpassed beauty and excellence" of the character of the deceased minister, and for his "invaluable services to every cause of Christian truth and righteousness."

MR. GEORGE JACOB HOLYOAKE, whose interest in co-operation only increases with increasing years, was, of course, present at the Congress held last week at Ipswich, and in the *Co-operative News* he gives an interesting account, not only of the meetings, but of the preachings anent the subject of the Congress. Of course, he refers to the visit of Professor Peabody, who had the pleasure of acknowledging as his father the preacher of sermons highly extolled to the Congress by Mr. Hodgson Pratt. Mr. Holyoake, mindful no doubt of days spent at the Church of the Messiah, Birmingham, found his way to the Unitarian chapel in Friars-street, a building which, he says, "surprises the visitor with its largeness. Quite a sea of lofty, commodious pews meet the eye, and at least thirty windows admit the clear, uncoloured light of the outer world, and give the worshipper view of green leaves waving in the air. Mr. Broadrick has dignity and force of delivery, and his discourse was a fine argument in favour of bearing one another's burden. His theme was the confusion, enmity, and perils of competition, which increase with the fertility of commercial necessity, and he contrasted it with co-operation, which realises the apostolic injunction of mutual helpfulness. The choir, which had an excellent conductor, rendered their portion of the service admirably."

MR. A. G. SWINBURNE has written two sonnets for the *Athenæum* on Giordano Bruno. The first especially calls for notice in our columns. It runs thus :—

"Not from without us, only from within,
Comes or can ever come upon us light
Whereby the soul keeps ever truth in sight.
No truth, no strength, no comfort man may win,
No grace for guidance, no release from sin,
Save of his own soul's giving. Deep and bright
As fire enkindled in the core of night
Runs in the soul where once its fire has been
The light that leads and quickens thought, inspired
To doubt and trust and conquer. So he said
Whom Sidney, flower of England, lordliest head
Of all we love, loved ; but the fates required
A sacrifice to hate and hell, ere fame
Should set with his in heaven Giordano's name."

The poet and the theologian are drawing closer together than ever. In the second sonnet Mr. Swinburne turns the torrent of anathema on the Papal Church itself.

WE recently gave a *résumé* of an address by Dr. Momerie on the Athanasian Creed. The popular preacher at the Foundling is heretical on a good many points, as may be gathered from a passage which occurred in one of his sermons a few weeks ago. He was offering "some suggestions on future punishment." Illustrating the harm done by filling children's minds with notions of a terrible hell, the preacher began to tell a story about a little Scotch girl, the granddaughter of a celebrated Presbyterian divine. "Don't be shocked," said Dr. Momerie. "I told this story here about two years ago, and several people left the building. They may do so again, but here's the story." The story was that the little girl on being scolded for naughtiness and being told that "God would be angry," replied : "Oh, God's too busy looking after the wicked people burning." A *Pall Mall Gazette* correspondent says nobody left the church on this occasion.

CHURCHES AND SOCIETIES.

—O—

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

—O—

THE SUNDAY-SCHOOL ASSOCIATION.

THE breakfast and annual meeting of the above Association took place on Friday, June 14, at Essex Hall, Essex-street, Strand.

At the close of the breakfast, which was largely attended, the chair was taken by the Rev. A. N. BLATCHFORD, B.A.

After the singing of a hymn, and prayer by the Rev. A. L. SMITH, B.A.,

The CHAIRMAN said that sympathy was the keynote of all their work as Sunday-school teachers, sympathy with children and with parents, and whilst they were in the midst of their day of rejoicing and happiness with others it was a time of grief and sorrowful catastrophe. Therefore, before proceeding with the order of the work of the meeting, he would call upon Dr. Drummond to move a resolution.

Dr. DRUMMOND proposed, "That this meeting of the Sunday School Association has heard with sorrow of the terrible accident which has befallen the excursion of the Wesleyan Sunday-school from the city of Armagh, and desires to express its heartfelt sympathy with all who suffer from the calamity, especially with the children and parents." It was proposed that the resolution should be telegraphed to the superintending Wesleyan minister in Armagh.

Mr. JOHN MATHERS seconded the resolution, which was passed in solemn silence by the meeting standing.

Mr. W. BLAKE ODGERS, LL.D., then presented the treasurer's report, and went through its several items verbatim. The balance due to the treasurer, though amounting to £62, was less than it had been for several years. He would, however, impress upon them the fact that unless a special effort was made this year there would be a larger deficit next time on account of the expense attending the publication of the new tune-book. In fact, unless 2,000 copies of the book were sold in the next year there would be a most lamentable deficit.

The CHAIRMAN said he believed they were all assembled on the basis of active and loving interest in the work of the Sunday-schools among them. The good practice had been taken of having the report printed, and taking for granted that they were familiar with it. At all events, they knew the quarter whence it came, and the loving toil of which it was the sign and expression. Therefore, even if they had not read it they might well take it upon trust when it came to them from such faithful workers, and the duty devolved upon him of moving the first resolution: "That the reports presented from the Treasurer and Committee bereceived, printed, and circulated under the direction of the new Committee." Although he would like to talk for some time that morning, he knew better than to presume upon their patience. That was a lesson all poor persons had to learn sooner or later; they did not like it, but the sooner they learned it the better—(laughter). At the same time he would ask them to believe with what real delight he found himself occupying the chair—(applause). And sad would it be were it not so, when he remembered the spirit which first fired him when he became a student at Manchester New College. When he said that the spirit which moved him to active work in the Sunday-school was Dr. Martineau, and that it was his privilege to work in our Sunday-school under the superintendship of one of their most active laymen in the West of England—Mr. Thomas of Bristol—they might believe what his feeling was towards Sunday-school work. The old style of teacher was gone. He remembered one of their most earnest teachers in Bristol telling him that on one occasion he was deputed as a visitor to a Sunday-school; looking round the classes he found a teacher's head gradually and gracefully drooping, and his kindly eyes closing. Laying his hand on the teacher's shoulder he asked what was the matter. "Oh," said the teacher, "I was just a dropping off"—(laughter). It seemed to him that ever since those old days teachers, associations, ministers and laymen had been waking up, and the proof of that was the proof written in their faces at the present time. In what they were doing in Sunday-school work they should remember it was not only the teaching, but the influence that they could each put forward—(applause). He himself used to have a class of little children meeting in his study every Wednesday afternoon. He would be asked why he had not that class now, and he would reply that they had grown up, and he was waiting for a fresh crop of lettuces—(laughter). It was usual for the teacher to sit in a high-chair with the children round him; but he used to sit upon a footstool in the middle of the room with the children on higher seats. In fact, they were able to look down upon him, and the result was that, as those little ones had

grown up, there had been a bond and tie between him and them, which nothing else could have given. What could be done in the home could be done in the Sunday-school; and it was a satisfaction to think that that was the kind of work going on in any of the places represented so effectually by those present to-day. There was more, too, involved in the matter than that which touched their sect or Church life in the questions before the Association. In the coming times, if there was one way above another of diminishing the rift which some people had seen between those occupying high positions, and those to whom life was a heavy struggle, it was the golden bridge to be built between the different classes which sprang from gentle, loving, tender, and religious influence exercised week after week. And they were not only good members of the Churches, but downright patriots, with the good of England at heart, when they took up the work—(applause). The Chairman concluded by formally moving the resolution.

The Rev. H. MCKEAN (Oldham) seconded the motion. As representing the Midland Sunday School Association, he conveyed the greetings of that body, and expressed their high sense of the admirable work that was being done by the publication of books suitable for their Sunday-schools. He could only regret that the sales were not commensurate with the quality, and believed that if they could only get at the rank and file of the Sunday-schools he believed there would be a much larger demand for these publications. He was afraid that a great many ministers of their denomination did not attend the meetings, or read the advertisements in the Unitarian papers, and unless something was done to bring the works to the knowledge of the teachers he was afraid the sale would not spread. He hoped, therefore, a special effort would be made in connection with the Tune Book. Nothing was so useful in the Sunday-school as music. He had made a speciality of it now for thirty years, and he believed he had the finest choir of juvenile singers in the Unitarian body. They had heard that 2,000 copies would clear the initial expense. Now there were 250 Sunday-schools, and if each took eight copies it would clear off the expense of the hymn-book. He guaranteed to take three times that number, and if others did their duty in the same spirit the Association would be insured against all loss on that account—(applause). He believed that the Sunday-schools and local associations were really progressing; he hoped they would go on, and that the future of this Association and of the Sunday-schools would be such as none of them would be ashamed of—(applause).

The Rev. R. A. ARMSTRONG, B.A., in supporting the resolution, said that a speaker at the Conference had impressed upon them the desirability of cultivating the spirit of love, especially to Jesus of Nazareth, amongst them. He agreed that if they could awaken in young people the feeling of devout reverence and love for that great name they would have done more for them than they could do in almost any other way—(applause). That led him to ask their attention to a little book recently emanating from Liverpool, and which he believed was well calculated to assist in the task of love with the elder scholars. He alluded to a little poem on the life of Jesus by Mr. Henry Hawkes, formerly missionary at North End, Liverpool. Nothing would do so much for the young people as to awaken their individual admiration and love, whether for Jesus or for any other of the great and noble. He believed there were few Sunday-school teachers who had not within the last few weeks called the attention of their pupils to the wonderful and inspiring life of Father Damien, a man who devoted his energies with more than catholic consecration to the suffering lepers in an island of a distant ocean. So far as they could inspire their young people with a thrill of sympathy for men such as these, they would be redeeming their lives from whatever was poor and squalid, and elevating them up to the true height of their humanity—(applause).

Professor J. ESTLIN CARPENTER, M.A., said he would like to call attention to another publication emanating from Liverpool under the auspices of this Association, namely, a commentary on the two letters of St. Paul to the Philippians and Philemon, illustrated and expounded by the Rev. Valentine Davis. This book was the result of practical teaching, and he hoped it would be found to possess qualities of a special value in the cultivation of the feeling to which Mr. Armstrong had alluded in connection with the religious life of the young people—he meant the sentiment of respect and reverence to the great founder of their religious life; whilst at the same time the sentiment was based on the broadest and freest issues of liberal thought. He might say with respect to one of the clauses of the report, which stated that there was in preparation a commentary on the Gospel according to St. Luke, that he appeared before the Association as a defaulter. He had hoped a year ago that the first part of the commentary would be completed by the time of this meeting. He was, however, led to believe that a certain preliminary work would have to

be accomplished before that commentary could be usefully published, and with that view he undertook a course of lectures in that building during last winter designed to serve as an introduction to all the three synoptical gospels. That book he proposed to offer them next year. It was already partly written, but engagements had so occupied his time that he had been unable to fulfil the plan he had laid down. He hoped, however, that the vacation would give him the needful leisure, and that the book would be out before Christmas. With respect to the friendly reference to the Professors of Manchester New College which the report contained, he might say that amongst the greatest of their regrets at leaving London was that they would be debarred from the opportunity of occasionally testifying to their love for the work of this and kindred London Associations. He was certain also that the students would deeply regret the severance of their connection with the Associations and the schools in London which many of them had so faithfully and devotedly served. Though they might not be able to establish a Sunday-school at Oxford their whole services, so far as they could render them, would be always freely placed at the disposal of the Association.

The Chairman next moved:—"That the following be the officers and committee of the Association for the ensuing year:—President: Frederick Nettlefold, Esq.; Treasurer, W. Blake Odgers, Esq. LL.D.; Hon. Secs., Rev. W. Copeland Bowie and Mr. I. M. Wade; Committee: Miss Bartram, Miss Mary Martineau, Miss Marian Pritchard, Miss Teschemacher, Rev. F. Allen, Mr. R. Bartram, Mr. H. Jeffery, Rev. H. Gow, B.A., Rev. Thos. Robinson, Rev. W. Carey Walters, along with a delegate from each subscribing district society; and with the aid of the Principal and Professors of Manchester New College when scholarly reference is required on the subject of books." He felt that those names would be their best recommendation—(cheers).

The Rev. P. VANCESMITH, M.A., said that when he received an intimation to the effect that he would be asked to perform the duty of seconding this resolution he accepted it without hesitation, because he came up to London this year with the idea that he had something which he wanted very much to say. He wanted to make an appeal to their officers to consider in their publications the less cultured and less instructed constituency of Sunday-school scholars and teachers, who existed in very considerable numbers amongst their ranks. That appeal he had the opportunity of making on the previous day, and he did not propose to occupy their time with any thoughts concerning it now. He knew from experience that brevity was of extreme value in these meetings, and, therefore, he contented himself—it would be presumption on his part to attempt to recommend in any way the names which they had on the list before them—with seconding the resolution—(cheers).

The resolution was put, and carried unanimously.

Mr. FREDERICK NETTLEFOLD (the new President), who was received with cheers, proposed the following resolution:—"That the hearty welcome of this meeting be given to the following representatives of affiliated and kindred societies:—Rev. R. A. Armstrong, B.A. (Liverpool Sunday School Society), Rev. Thos. Dunkerley, B.A. (North of Ireland Association), Rev. Joseph Freeston (Manchester District Association), Rev. C. J. McAlester (Irish Non-Subscribing Association), Rev. H. McKean (Midland Union), Rev. Walter Lloyd (North Midland Union), Rev. A. L. Smith, B.A. (London Sunday School Society), Rev. F. W. Stanley (Western Union), Rev. P. Vancesmith (Bolton District), Rev. H. Williamson (Sunday School Society, Scotland), Professor Francis G. Peabody, D.D., Harvard University, U.S.A. (Boston Society)." He was sure he was expressing the views not only of the meeting, but of every member of the Committee of the Association, when he offered a welcome in the most cordial and the heartiest manner possible to the delegates whose names he had read. And, also, he thought they ought to thank them for coming up here at the cost of some trouble and expense, and at the sacrifice, no doubt, of valuable time. Their attendance was extremely valuable. It was the earnest wish and desire of this Association to do the utmost it possibly could for Sunday-schools in every part and every district of this kingdom. Not only did they cater for large centres, such as London, Lancashire, and Yorkshire, and other large districts, but they also liked to do what they could for those smaller and more remote districts which were not so influentially represented, and where the work had to be conducted under conditions which they should know very little of were it not that delegates came to these meetings, and advised and consulted with them—told them what would be helpful to them, and explained their wants from experience which was actually gathered on the spot. That was extremely useful to them, and they were very thankful indeed to the delegates who came to them in that way, because it was thus their experienced and indefatigable secretaries were able to do the valuable work they did in providing publications which seemed so well to meet the varied requirements of different localities. They were told in the sermon two days before that a work

was endeared to them in proportion to the sacrifice they made for it, and, therefore, they might perhaps cherish the hope that the attendance of the delegates there was mutually helpful. Helpful to the Association it undoubtedly was, and perhaps it might be helpful to the delegates when they returned to their various localities, feeling themselves imbued with a stronger love for their work. He could only offer, in the name of the meeting, and on behalf of the Committee, a most cordial greeting to those gentlemen—(cheers).

Mr. R. BARTRAM said it was only fitting that some other member of the committee should second this resolution, and he might now claim to be the senior member of the committee, having served on it for a long number of years. He seconded the resolution with great heartiness, and added that it was not only a welcome they offered to the delegates, but a word of God-speed in their work on their return home—(cheers).

The resolution was passed by acclamation.

The Rev. C. J. McALESTER rose with extreme pleasure to respond to the resolution which had been passed with such heartiness. It struck him as something like their Irish heartiness—(a laugh). He came from Ireland in order to be benefited by the meeting. In Ireland they were largely indebted to the Association for the publications which they had issued. He had known the Association from its beginning, and he could assure them that they had been largely helped by the publications. Of course they made a difference between them, because some suited them better than others. They valued the publications in a twofold sense—first, for the help they gave them in interpreting the Scriptures, to which they attached immense value. They felt they were aided very much by various publications which the Association sent out, and they valued them not less for the attention they drew to the great revelation in nature. They had helped them in this respect very much; and, further, the publications were largely tending to cultivate a spirit of religion in their hearts; and far more than the interpretation of a particular book, they thought it especially important that a religious spirit should be cultivated, and in that way aid the formation of a Christian character. The great object of all religion was, or ought to be, to make them good—good while they were living here, as best for themselves and for their fellow men on the earth, and as the right preparation for the higher and purer life—(cheers). He would be delighted to carry home the impression which was made upon him by this and other meetings which he had attended. He was encouraged by such a meeting, and yet he was disheartened—encouraged to see such zeal and earnestness here, but saddened by the comparison that, placed beside their zeal and earnestness, they had so little of it in Ireland. One of the saddest things connected with the Church there was the difficulty of enlisting persons suitable for teaching in the Sunday-school. He would be glad to communicate to his friends in Ireland the great interest that was taken in them by the people here—(cheers).

The Rev. J. J. WRIGHT then read the following Paper:—

LESS TEACHING AND MORE TRAINING.

THE admirable junior secretary of this Association, my friend Mr. Bowie, has a way of making requests which hardly admit of refusals. If he does not really say: "Your money or your life," he certainly seems to say: "Your consent or you'll catch it!" And when, like a prudent man, I yielded to his latest demand, my first thought was to write a paper, which still needs writing, on "Literature for our own Young People." And this would have been done had not a whisper reached me from a member of the Committee that something about "Our Recreative Room Work" was rather expected. After Good Friday and Easter Monday, however, came another message, intimating that, perhaps, for one year, Recreative Work had already been enough talked about. And I quite agreed that enough had been said to go on with.

It was just then that I foresaw, in this important meeting to-day, a good opportunity to set forth some convictions which have been slowly shaping themselves in my mind—and not in my mind alone but in the minds of many people—many here I have no doubt—as to the large amount of knowledge-teaching attempted in our Sunday-schools, and the small amount of character-training done, or intended. Our literature, our recreation, are mere branch-subjects; the root-subject of all the work and play of our schools is the actual *moralising* of our young people.

At present, I fear, we are very much "all abroad" in our teaching. We little know what we are working at in our Sunday-schools. We seem to have no shaping idea. We may not have as much material to work on as other denominations, but I don't hear of any that has got so many tools. From ten to a dozen different sorts of class-books is a very moderate tool-chest in a Unitarian Sunday-school; and this association, which has published fifty class-books, promises more. Is it not dangerously easy for us teachers, with our freedom, and with all these varied "things" at hand, to become "Jacks of all trades and masters of none?"

Suppose the majority of us were suddenly asked, "Why do you teach? Why meet your scholars from Sunday to Sunday, month by month, year after year? What is it all for?" Could we tell? Do

we know? Have we ever felt it, or thought it out? Many teachers could not say; and I do not blame them. For we are all so busy! One-half the world is over-busy and the other over-tired. And so we are apt to follow the line of least resistance, which may be good mechanics but bad morals. For want of time, or want of strength, few of us, in our teaching, have any "pre-working law."*

Force of circumstances, much more than foresight and insight, has changed the Sunday work of our schools greatly and quickly. Time was, and not long since, when writing and arithmetic, reading and spelling, dictation, grammar, and English history, were a need which we supplied. Nor were the Bible and the Catechism forgotten. When, however, the supply of the three R's came to be offered at a fuller source, such creatures of habit are we that it seemed to some as though our occupation were gone, and teachers even fell away. Those who remained at their posts, and those recruited since, have had a somewhat bewildering time of it. Astronomy, botany, chemistry—almost the entire alphabet of subjects—we have taken for our province. And some of us are just waking up to ask, as did the old Scotch divine of his weary congregation, when he lost himself somewhere in his forty-ninthly: "And, brethren, where are we now?"

Well, we have all been obeying the outward factors of Evolution. We have adapted ourselves to, or rather we have allowed ourselves to be adapted by, the changing circumstances of the century. The three R's being now much better supplied elsewhere, we have become small-ware dealers in all sorts of "ologies," except, perhaps, theology, which is a kind of goods we neither advertise nor keep much in stock, as though it were little called for, or liable to spoil. We are, in short, attempting too much, and not doing half enough. And the conviction is slowly forcing itself upon some of us that, as Unitarian Sunday-schools, we shall never do what we are able and made for until we learn the limit and the reality of our power. And in order to do so the time seems now naturally to have come when we ought consciously to take, not so much a "new," as a narrower departure. What shall it be? Two special things have been somewhat to the fore these last few years, namely, examinations and doctrinal teaching. As regards examinations, I think I have always been able to see and say that the ultimate purpose of them, in itself, is good. And if examinations in our Sunday-schools have made a few teachers more thorough and lessons more continuous, who will not rejoice in that? This is a free country, and our schools are the freest of the free. For teachers and scholars who can work best under examinations full scope should be given; although, for myself, I can only say, as President Lincoln did when some friend sent him a sort of Swedenborgian book, full of strange Scriptural fancies, and asked the favour of his opinion. He replied, "For those who like this sort of book I should think this is just the sort of book they will like."

As to Doctrinal Teaching, it seems as natural to me as the Multiplication Tables. The main difficulty about it is that no unknown genius, such as he who tabulated that wonderful system of facts in figures, has yet arisen to tabulate the sublime truths of our Faith. We have not, among all the books we publish, one worthy pronouncement of our doctrinal position, suitable to our Sunday-schools; or one unforgettable statement of facts, brief enough for a boy's memory to grip and hold, and broad enough for an opening mind to grow in, unhindered. Perhaps, in the nature of things, this may appear to some impossible; and I am not one who will say it is easy. But suppose now we had the Multiplication Table of our Faith, and suppose it were in any way branded indelibly upon the brains of all the scholars in our schools, what then? They would always, automatically, if not by reason, remember that three times one are more than one, and might pass any examination of their memories in favour of Unitarianism. But, useful as all that might be, it is not the chief end of man. The boy who stole the schoolmaster's slate-pencils knew well enough that twelve times one are twelve, and the girl who pocketed her teacher's embroidered handkerchief had learnt her catechism. No; those two things—examinations and Doctrinal Teaching—good as they may be in their place and for their purpose, are not the most pressing need which we, nowadays, are called upon—called upon by the whole life of this age—instantly, constantly, to the full measure of our concentrated power—to supply.

Let us face facts, and look at them. Take the average boy of to-day; not the boy in your own house, surrounded from birth with cleanliness and refinement, books and pictures, gentle arts and graces. It is of him—the cultured boy—you are too apt to think when you write your class-books, and then wonder why the books do not suit the boys in our Sunday-schools! But think now of the average boy. I know something about him. Indeed, he is a friend of mine. We are on nodding and talking terms in the street. It is actually a privilege to be allowed to be a friend of his. This nation is spending some seven millions a year to make that boy "knowledgable." And when, in seven years, you have done with him, he does not know, does not want to know, and he will bet you a shilling, or very likely "a bob," that it is no use knowing. How prophetically true is that ancient Scripture—a text for all national educationists—"The people gave me of their gold, and then I cast it into the fire, and lo! there came out this calf."† And that is the average boy. The average girl is pretty much the same. Pathetic were those words of one of them who had passed through all her standards, when somebody said, "I wonder you do not know that; whatever did you do at school?" She innocently answered, "Well, I suppose I had such a lot to learn, I had not time to know!"

This is the average boy and girl of our Sunday-schools. What are

you going to do with them? Theoretically and logically the reply will come from someone: "Make up the deficiencies of the day-school." But we are trying to look facts in the face to find out the pressing and the possible. And here are the facts: Ninety-nine per cent. of our Sunday-school teachers are not specialists in any line of knowledge. Day-school teachers may not be all masters of the lessons they give; but, at any rate, it is to their interest—nay, it is their habit—to get up the lessons on which they earn their bread. And are our Sunday-school teachers going to fill up the knowledge-boxes which emptied themselves almost as fast as day-school teachers filled them—yea, even though at examination time the boxes were often so packed that, to get just another thing in, the packers had to jump on the lids? Even supposing our teachers were qualified to do this there comes another fact—the time at our disposal. Two hours a week at the very most—two hours out of 168. Why it is not one full week in a year!

And then arises the most awkward fact of all—the utter impossibility of fixing much book-knowledge of any kind in any mind at an early age. The late Mr. Edward Thring, the celebrated headmaster of Uppingham School, after more than thirty years of teaching, said:—"I state with all the certainty of long experience that under the conditions imposed by the laws of nature any attempt to pile in knowledge until very late in the day [of life] has failed, does fail, and will always fail. It is not possible for gentle or simple." What, then, in the light of these facts, can we do in our Sunday-schools for the average boy or girl of to-day? The boy himself (or girl herself) is the best answer. Look at him, here in his own time. He is not a bad sort. The more you know him the better will be your opinion of him. But you will soon see that something ails him. What is it? It is not physical. Have we not football furioso? It is not mental. Have we not compulsory education and literature plentiful as grass? In my judgment the most serious matter amiss in the modern boy is *moral*. I don't mean that he is *immoral*, but that he is *unmoral*. He lacks moral sense. He has little or no sense of responsibility. And is it any marvel that, in our day, he should be short of this sense? Consider the lad's case. Where could he get it? Not at home, nor yet at day school. These are not, in our hurried, uncertain century, the training places of moral power. Nor are the workpeople, into whose company for fifty hours a week the lad is soon flung, likely to arouse the moral seed within him and cultivate its growth. And as to the great world outside, is there not in it, just now, as Seeley says, an actual "ethical famine?"* There is moral hunger keen and widespread—an "ethical famine;" but what "ethical supply?" And how is the average boy to get moral food, growth, strength, in these circumstances?

Study him, I say, as he really is, and you will see that right and wrong to him have little or no meaning. He does what he dares, and as soon as he is old enough to escape from home or school-accountability he deems himself unbound to anything. The world, every year, is becoming fuller of young men and young women who have simply no sense of moral responsibility to anyone on earth or in heaven.

Very well, in all this we read the imperative answer to our question: What can we do? What ought we to do? The world is crying out for character, and the world is doing all sorts of things except shaping character. Why not take that, then, and hold on to it, as the unique—the only essential—aim and effort of our Sunday-schools? My title says: "Less Teaching and More Training." The fact is, there is precious little teaching done in our schools after all; but we are too much oppressed with the idea that we have got to teach a vast deal—that we are not doing our work unless we feed the children with several courses, or cram knowledge-lumps down their mental throats. It is all a mistake. Let us make up our minds that mere teaching is *not* our business. And let us give up the pretence of being what we are not, and of doing what we cannot. You cannot give what you have not got. You cannot give what you have got without time enough to do it in. And it is simply cruel to give a thing not wanted to someone dying for want of another thing you could give.

Look, now, at the Sunday-school teachers of this land. There is not, even in this age of philanthropy, a class of greater philanthropists in existence. Unpaid, uncompelled, often unthanked and unrecognised, they have taken upon themselves a divine vocation. They are the genuine givers; they do not merely give, they give up; Sunday by Sunday, week by week, they give themselves. And what does that indicate? Why, that they have so much moral life, so much character. And that is just their strongest point. What they have everybody wants. Yes, fellow-teachers, within your own selves are the hiding-places of your power. You have, in some measure, what the young life of to-day most needs. At any rate, sure I am of this, that ordinary homes and everyday schools, common workshops and the outer world, do not try, do not tend to make moral beings—unless and until the moral centres of life have been touched and trained inside. But once you have given a boy a sense of responsibility, and especially if you can add to it a spirit of service, then all his work and play become a training indeed. A teacher I know who plays football or cricket with his boys once a week. He believes his Saturday afternoon with them as important as his Sunday afternoon. On Sunday afternoon they cannot do much more than talk about life—on Saturday afternoons they happily but earnestly have to live it, well or ill. And almost all the moral powers within them can come out on the field. "Under this homely game of life we play are principles that astonish." And their teacher plays with them. Why? Deliberately, self-sacrificingly, while enjoying it as much as

* Thring.

† See the late Mr. Thring's Essays (Unwin 5s.).

* See *Fortnightly Review* for April.

they, he has set himself to make it one means of their moral training. There should be acknowledged authority; they shall all obey; in matches against others these boys should play fair; they should be beat rather than cheat; they should learn to feel more honour in taking no mean advantage than in winning the greatest match; they should know that it is unworthy of them in any dispute to use bad language or to be over-angry; and they should learn to feel that it is not their best selves when, having fairly won, they make such bad use of their victory as to say hard things by way of plaguing those who are beaten. Is it not that teacher training his boys? I could tell of others who are doing it in other ways were that my duty now; for there is no manner of work or play in which it may not be done. Be there a moral purpose in us, and we should not get far without training for the Ten Commandments, which are an exercise leading to the Greater Two. Let me cheerfully grant that there is nothing new in this. My plea is not for a new, but a narrower departure. In a vague, hazy sort of way it is, it always has been, the aim and effort of our schools to discipline young disciples. But we are so busy. We forget. It is so easy to mistake running machinery for real manufacture. The time has come to concentrate; to think again and again of what it is we are driving at. The older teachers knew it right well in the days when actual instruction counted for very little, and personal influence counted for a great deal. And we know, as well as they, what we want to be at, only we forget by having so many class-books and class-book contents to remember. I am pleading for the old good work, for the eternally necessary work, the training of moral life. We want to become enthusiasts for human character. Use any books, any methods, you find most instrumental; be broad and varied as you please, serious or playful, matters not as to the means, but unforgetting and inflexible as to the end. The end—the unique purpose of all—is the shaping of character.

The end? Is there not another step? Yes, the finest grace of character is reverence, and I believe with the author of "Levana," himself a prince of teachers, that "it behoves us more zealously than ever to give our children a house of prayer within the heart, and folded hands, and humility before the invisible world." But our children are rather charmed by influence and example than drilled by teaching or training into reverence and prayerfulness. "Whisper the name of God to the child only in the presence of the sublime and the majestic," says Richter. "Also in the presence of things calm and soothing," says MacDonald. And any teacher who has tried sincerely to speak of these deepest things in class will have found how seldom the opportunity comes when, in the mysterious contact of soul with soul, it is the natural time to tell the Love, and ask young spirits to share the Life of Him, the Father Divine. Even Dr. Martineau confessed to his Liverpool congregation that he had never found it easy to speak about the holiest things of Religion—not even about God—to anyone of them individually. No wonder, then, that the ordinary teacher, dealing with the average boy or girl in Sunday-school, does not often find it possible to so speak of the highest things as to do more good than harm. Perhaps it is the divine order that "the secret of the Lord"—the intimate personal relationship between each human soul and its Eternal Father—may not, cannot, be revealed by any other but the Lord himself speaking directly to his listening child. Soon or late every human soul has got to arrive at good. It may be that the very utmost we can do for these boys and girls is to help them arrive, early and without going through much evil, at good; and from good to God is never far.

Moral training, therefore, should be, as it seems to me, the passion and the purpose of our lives as teachers. There would be something like "inevitableness" in all such teaching. Civilisation seems to have distinctly marked out our Sunday-schools to do this simple and sublime, yet so much neglected work—this early discipline of young human life to a sense of responsibility, and to a spirit of service.

But how? We train—we are trained—by two eternal factors—authority and obedience. Our authority over children cannot be too steady and wise; their obedience to us cannot be too ready and faithful. Yet never let us forget that this arrangement is only for a time. In the natural order of things each child that is born must ultimately be himself. He will still have for ever to obey, but it cannot be you or me. The highest training possible, then, is to gradually give a young soul to itself. To work or wake a lad up to the fact that individuality has been bestowed upon him for some purpose, that the nature he carries buttoned up within his own jacket is the stage on which the moral drama of his whole life is to be played, well or ill; to make him know that, at length, he, and no other, is responsible for it all; that is the use of teaching, the value of training. To give the poorest girl that grand sense of personality—that she, too, has this rich and various nature, a palace of sight and sound, "in her brain the geometry of the city of God, in her heart the bower of love, and the realms of right and wrong,"* and that she also, and she alone, for her own soul, and mind, and body, is responsible. Train the young soul to this—with its thousandfold applications to everyday life—and you, even you, are man-making, citizen-making, nation-making, heaven-making.

A well-known modern writer, in a speech he made in the presence of his country's heroes gathered beneath the national flag, compared the State to a ship, and, speaking of the children, used these striking words, which often recur to me. He said:—"Think of what is in store for the present crop of babies. Fifty years from now we shall all be dead—I trust,—and then this flag, if it still survive (and let us hope it may), will be floating over a nation numbering many more millions of souls, according to the settled laws of our increase. Our present

schooner of State will have grown into a political leviathan—a *Great Eastern*. The cradled babies of to-day will be on deck. Let them be well trained—*trained*—for we are going to leave a big contract on their hands!"

The Rev. JOSEPH FREESTON, of Macclesfield, said that as the delegate from the Manchester District Sunday School Association he must refer to that Association, and to the allusion made to it by the treasurer. He was anxious to say that they, the Manchester District Sunday School Association, most intensely sympathised with them in the work they had to do as the larger association, and that they were thankful for all the assistance, all the help and all the books that they could give to them. He was sure the teachers and all their friends in Manchester would welcome the new Tune Book. With respect to the essay which had just been read, he was asked to be the first speaker, so that there should be no loss of precious time in opening the discussion. It was not taken for granted in the slightest degree, and he would be in opposition to his friend Mr. Wright. They would all, he was certain, appreciate the value of that most excellent Paper—(hear, hear)—on such an important subject; and they would endeavour to carry away with them the spirit of the concluding remarks of the Paper. The subject was exceedingly important—training and instruction. When wanting to get a suitable title for a paper they were sometimes over-anxious to find a good one or a catching and pithy one, and that anxiety, he believed, sometimes had the effect of putting the thing before an audience rather differently from what they really meant. He (the speaker) firmly believed in the necessity of the first part of the title—more training; but he was not at all convinced that they required less instruction. His impression was, after many years of experience, that they wanted still more training, and more real teaching and communicating instruction. He should have been glad if Mr. Wright had shown them a little more clearly what was the difference between training and teaching. It seemed to him that Mr. Wright came nearest to real training when he referred to what could be done in the cricket field and the recreation ground. Real training might be done there when a number of young people were engaged in play, where their feelings were active, and a superintendent present kindly listening to their language and looking at their conduct. That was a capital opportunity of training. So conscious was the great master trainer of day schools in Scotland many years ago—a Mr. Stow, who was the author of the Glasgow Training System—he attached such vast importance to the playground, that he recommended that in every school there should be a playground, and that the teacher should always be there with the scholars, listening to their language and beholding their behaviour; and then, when they came back to the school, and were arranged on their galleries in a suitable, true training way, refer to improper language or conduct that had taken place in the playground. That was real training. But how many Sunday-schools could do that? In connection with one of the schools in Manchester many years ago, for the very purpose suggested by Mr. Wright, a Recreation Society was formed. The youths used to go into the field in the evening and play cricket, while the girls had their skipping ropes, and it was a beautiful sight. They enjoyed it. But an elderly friend was present listening and looking, because his object, and the object of the establishment of the society, was the training of these youths in purity of language and kindliness of conduct. He thought that there was true training in the cricket field; but there were not many teachers, especially lady teachers, who could go into the cricket field and engage in that kind of training. He thought that in order to carry on training in the true sense of the word—to train the emotions, to develop the character in the highest form—they required instruction and knowledge. They must have a basis. He could not understand how Mr. Wright could see anything in examinations at all contrary to training. He wished they could see classes which he had seen getting ready for the examination of the Manchester District Sunday School Association. He had seen seventy or eighty boys and girls nicely arranged in classes on a week night endeavouring with great earnestness to answer the questions put to them. That was an exercise of the training faculties which might teach them useful lessons in the Sunday-school. If they wished to train character they should take up the two important subjects referred to by Mr. Armstrong—awakening and interesting the young in the lives of great men. He agreed with every word that Mr. Armstrong had said in reference to Father Damien. It was well to interest the scholars in such a character. But before a love and admiration of such a character could be developed, it was necessary to give them the life of the man, and it was upon a basis of facts and the story of the life that a practised teacher or trainer would awaken in the minds and hearts of his scholars an admiration for such a character. Just in proportion as the admiration for such a character was awakened, so would they make it possible for the scholars to tread in the same footsteps. They must instruct as well as train, for

* The quality which Wordsworth said Goethe's poetry lacked.

† Emerson.

the one helped the other. They must also instruct the scholars first as to the character of Christ, and it was only by teaching them the real facts of that beautiful life that they could train or develop a love and admiration for his character. He was very much tempted, in reference to developing an admiration for the character of Christ, to give them the outline of a training lesson on the subject, because it was the teacher's opportunity to explain and lead the thoughts of his scholars so as to awaken a love for the character of Christ. The teacher should first get the attention of his scholars, without which they could neither instruct nor train, and then they would have an opportunity of developing the purest and highest feelings. Sometimes they must instruct, sometimes they must train, sometimes they must explain, sometimes they must illustrate, and sometimes they must do all together to awaken in the minds and hearts of the scholars the purest and the highest emotions—(applause).

Miss MARION PRITCHARD considered that Mr. Wright, in his excellent paper, had been a little unfair in one particular point; that was what he said of day-schools. The day-schools were not perfect yet, but every teacher who used to teach twenty or thirty years ago, before the Board-schools were in existence, would appreciate the change that had taken place. There was no doubt that the children now were much more intelligent. In the old days the youngest classes used to be composed of those who could not read; but now if they were to make classes up of such they would have very small numbers indeed. Very few children nowadays, even the infants, did not know their letters, and this was a factor they should be glad of at the present day. Then there was the question of the difficulty of teaching. Of course, it was very difficult, and for this reason—that they could not teach morality in the same way as they could teach botany, history, or geography. Mr. Wright had well illustrated the 'good of cricket and other sports. No doubt they were splendid things, and they could not be too thankful when they got hold of the children during the week days. But what were they to do in order to teach the children something of morality in the Sunday-school? It was no use saying, "Be good children." One of the best ways of teaching was to give a simple biography of a great man, and endeavour by pointing out the beauty of good deeds to raise them from what was low. They ought not to be sorry if they had botany, zoology, or any other "ology" taught in schools, for this reason—that from those subjects they could draw forth the lessons of love and praise and worship to the maker of the laws which they were trying to teach to the children. Very often at these meetings there was a great deal talked about theology. The teachers, however, could not teach theology generally in the classes, because they knew so little about it themselves—(applause). It was a shame they did not know more; but it seemed impossible for the average teacher to master the subject. They could not yet teach theology in the way they should like—she meant in its simplest form—because they did not know it for themselves. That was a point she would very much urge upon their friends the Professors of Manchester New College, if they would give the Unitarian public another trial in the shape of those local examinations which they so kindly tried before, but which, unfortunately, were badly taken up. That was no doubt because the ministers did the work for them very often, and gave lectures instead of making each congregation work out the subject among themselves. She should be glad when Manchester New College had settled down in Oxford if the Professors would kindly give them another trial—(applause).

The Rev. Dr. DRUMMOND, in answering the appeal just made, said that Manchester New College gave up the system of local examinations simply because the number of candidates gradually dropped off, and it was thought better to suspend the system at least for a time. He had no doubt whatever that if any demands were made which would justify them in going to the trouble and expense of reviving those examinations the Professors would be only too delighted to undertake the work—(cheers). In regard to the Paper which had been read, the two preceding speakers had pointed out some limitations which might legitimately be applied to it; but in considering those limitations they should not forget what was the pervading spirit of the Paper. It was that whatever teaching or instruction they might give it should be pervaded by a desire to reach one great end, namely, the moral and spiritual training of the scholars. He ventured to say that that had always been the great end of Sunday-schools. He had been interested in turning up two sermons delivered 100 years ago on behalf of Sunday-schools. It was interesting to find the fervent enthusiasm expressed in those sermons in regard to what was then a very young, but a very rapidly spreading enterprise. In London, in 1785, was founded a society for the support and encouragement of Sunday-schools, and in 1789 that Society was maintaining 590 schools with 39,000 scholars. It showed how vastly the enterprise had grown when they considered that in their own Society, which was one of the smallest in the country, they had 28,000 scholars, and

so they might imagine what the entire enterprise had grown to. So far as the wishes and expectations of the founders were concerned, they had been amply fulfilled. It might encourage them to remember that the schools were undertaken with a moral aim. It was impressed upon Mr. Raikes by the profanity and savagery which prevailed amongst the children of Gloucester. There was an extraordinary change wrought by this new agency, transforming the children, as it were, from the shape of wolves and tigers to that of human beings. They had, therefore, now the encouragement of seeing this extraordinary transformation, and they should always remember that those Sunday-schools had been a main agency in preserving their country from sinking once more into savagery. Meeting their scholars week after week, however small the influence of the teachers might seem to be, the young people, by receiving moral training, and by having high aims placed before them, presented a great difference to the children of one hundred years ago. Then the Sunday-schools seemed to be mainly conducted by paid teachers. Nowadays there was peculiar difficulty in bringing out deeply the old lessons which took hold of the heart and soul of the listener. They had to contend with prejudices which were unknown when Sunday-schools were founded, and they had, therefore, to bring to the tasks higher powers, greater enthusiasm and more consecration. Still he believed no teacher could meet his class week after week with sincerity and conviction, and a real desire to improve them, and yet fail. One of the sermons he had referred to had two mottoes. One was from Bildad—"If your beginnings were small, yet your latter end shall greatly increase." The other was from Milton—"No effort can be lost." Those two mottoes could well be answered in their hearts, and give them fresh courage in their work. In regard to moral training few rules could be laid down. Moral and spiritual training had been, during the whole course of Christian history, the influence of one soul upon another, and where the training should take place was within themselves. Every intelligent teacher would find opportunities, if the true feeling was in him, of speaking to his scholars so as to touch their hearts. If any little fault had been committed they should take the scholar privately aside, and they would seldom fail to find the native conscience. And if they spoke with a love of righteousness and of the scholar, he was sure that what was within them would make its own channel of communication to the heart of the scholar. Though they might not see the fruit immediately it would spring up in after days, and the words of the teacher would not have been spoken in vain. They had often spoken at these meetings of the need of preparation for the classes, and the Association provided ample means for the preparation. He would also speak of the preparation of the heart. He knew that Unitarians were generally rather afraid to speak of these things—not because they did not exist amongst them, but, perhaps, because they existed so deeply and so truly. It was good, however, that they should sometimes speak of these things. If, then, they had difficulties with their scholars, and knew not how to find their hearts, they should follow the old rule, "if any man lack wisdom let him seek of God, who giveth liberally and upbraideth not." The preparation which was made upon their knees was the highest preparation, and alone could supply the living power which would flow forth irresistibly and impress itself upon those young hearts—(applause).

The Rev. HENRY RAWLINGS, as one who had been trained as a teacher before he ever thought of becoming a preacher, expressed his profound sense of the earnestness of the Paper they had listened to—(applause). Indeed, it had brought home the subject to him in a way it had never been before, while the remarks which had been made in a more or less critical manner regarding the Paper had been marked by a slight misunderstanding with regard to it. He felt that Mr. Wright was altogether moderate, considering he had a case deeply at heart, in which he stated the need of more training and less teaching. He did not appear to lessen the importance of knowledge and teaching to the various branches of the community; he only said there should be a greater end in view. Miss Pritchard had spoken regretfully of the fact that the teachers knew but little of theology. It reminded him of what Mr. Wright had said in exhorting them not to be too anxious, but to do the best with what knowledge they possessed. He would like to refer to the recreative evening classes which had been so well carried on in many towns. In Huddersfield those classes were started two years ago, and their aim was to have each evening two or three subjects which should give the opportunity to those who desired to take them up, and, at the same time, have some employment, such as musical drill, to which the residuum could be drafted. One evening on which he offered to teach there was no class to receive the residuum, who were drafted over to his class, which was for botany. Mr. Rawlings then described the difficulties he had with such a mixed class, and the opportunity it afforded for moral training. The result was that he learned a valuable lesson—in fact,

the best that anyone got in the room—and he was perfectly satisfied if he spent half-an-hour in teaching botany and the other half-hour in moral training. That he took to be what Mr. Wright meant by “more training and less teaching”—(applause).

Mr. HAHNEMANN EPPS thought it was time a layman put in an appearance. It was well to take notice of any hints from their Orthodox friends, which might be of assistance to them; and during the last few weeks his attention had been drawn to a most important commencement of a new system in one of the Church schools. The school was in one of the Midland counties, and the vicar had adopted what they would agree was quite a new course regarding Sunday-schools. Having a difficulty in obtaining sufficient big boys and young women to attend his Bible class, the vicar had adopted what many would consider a revolutionary course of procedure. He arranged on the Sunday evening to hold the Bible class in his school-room, and determined to attract those members of the community who would not come to an ordinary Bible class, and who required some inducement to make them do so, by illustrating what he had to say by the magic lantern. He had not heard of any of their own denomination adopting such an experiment as that in the Sunday-school on a Sunday evening; but this vicar of the Church of England had no hesitation in adopting such a course. It of course attracted a great deal of criticism, some favourable, but the majority, he was sorry to say, unfavourable; though, to the amazement of many people, the bishop of that vicar stood by him—(cheers). He felt inclined to say, “God bless that Bishop and that Vicar,” and he believed the results of the experiment had been all that could be desired. Instead of having a small class of five, six, or seven, the Vicar had a class of seventy or eighty, which was a considerable number in a small out-of-the-way town. He could not help contrasting with that the procedure adopted in some of their own Sunday-schools and Bible classes, which, he was afraid, were often sparsely attended. When he remembered the way in which some of the teachers clung to the old-fashioned notions, he thought it was well for them to consider such a course as had been adopted by their Orthodox friends, and wish them at the same time God-speed in such good work—(applause).

The Rev. W. COPELAND BOWIE expressed his personal obligations to Mr. Wright for his excellent Paper. The only criticism he had to make on it was that in a few passages he seemed to have been studying the recent utterances of Cardinal Manning and Canon Gregory, who appeared to think that the teaching of the elementary schools was going to the dogs, and that the world was gradually being filled with an increasing number of young men and young women who had no sense of moral responsibility. That was just a slight echo of Canon Gregory and Cardinal Manning rather than of his good friend Mr. Wright, and he wished to utter his own personal protest against any feeling of the kind getting into their minds. He believed it was a mistaken one, and it would be calamitous for them to even imagine that it was true. He had come into contact with a good deal of the work in some of the poorest districts in England. He had a talk the other day with the Superintendent of Visitors for Southwark, who had been at work there since the London School Board was established. He asked that gentleman what was the sum of his experience in regard to the district, and the reply was that the progress had simply been enormous. The experience of the visitors had shown that there was an immense improvement all over the district. He knew the origin of the thoughts and feelings which had come into Mr. Wright's mind. They had only recently commenced to make themselves familiar with those things. They had grander ideals of what life ought to be, and they forgot what they were doing, too often contrasting the actual thing with the ideal. There should be no pessimism in the matter, but they should feel that they had a great work to do, and that though their ideals were far beyond the actual reality, yet they were on the upward move. In going through the poor schools he often tested the boys and girls, trying to see whether their moral sense was quick or dull, and his experience had been of the most hopeful character. The response to right and wrong was quick and keen, considering the circumstances and surroundings of the children—(applause).

The Rev. W. CAREY WALTERS expressed his deep gratitude to Mr. Wright for his Paper, with the whole spirit of which he absolutely and entirely agreed. In fact, he wished to say how thankful he was to have heard such a Paper, because he had felt for long that that was the side of their work which needed to be continually emphasised. They had been to a large extent wandering about the multiplicity of aims and habits which they had felt necessary, and had to a certain extent forgotten that the main thing of all their work was what their Orthodox friends would call the salvation of the souls of their scholars, but which they preferred—meaning the same thing—to call the cultivation and redemption of their whole nature. He wished to draw their attention for a moment to one particular part of Mr.

Wright's Paper, and that was with regard to the personal influence of the teacher outside the Sunday-school, which was a very important part of the teacher's work, and which added immensely to his self-sacrifice. The teacher should not imagine that the work was done when the Sunday teaching had been disposed of. He should from the beginning of his undertaking put himself in certain personal relations with his scholars. He was afraid he did not quite agree with Mr. Freeston that the duty of the teacher was to present himself in the football or cricket field as a kind of watcher. Any teacher who attempted to do that would from the beginning have no influence over scholars; but what a teacher ought to do was to throw himself actually into the amusements and sports of his scholars, so that he might be one with them, and that they might feel that he was not a moral policeman, but a sympathising, earnest, active man. The rage for athletics had been gradually increasing, and certain ministers had very unwisely set themselves in opposition to this irresistible and natural current. He would plead with the ministers and teachers of the schools to take this subject up, and go into it thoroughly and heartily, showing that, while they were desirous of entering into the deepest life of the scholars, they were also anxious to take part in matters which were interesting to them. That would make the cricket and football fields little worlds, in which the best qualities of human nature and love would find their outcome and outflow. If the admiration excited by great lives was to play an important part in the training of the young, they should not tire of taking their scholars to the feet of Jesus Christ. Let them not think that in Father Damien, or any other of the modern saints, they would find an example which would bring forth more true love and admiration than if they took their scholars to the old Gospel story, and let them listen to the words of grace which flowed from the mouth of Jesus Christ, their Lord—(applause).

Mr. FREESTON said he agreed absolutely with the remarks made by Mr. Walters.

Mr. WRIGHT, in replying, said the beauty of a discussion like that was that one speaker answered the other, and it was not necessary that the reader of the Paper should reply. It therefore left him nothing to say beyond this: Emerson was very fond of telling an incident which occurred at the house of Mary Roche, a good, wise Quaker lady. She had a little girl she was training as he would desire to see their Sunday-school scholars trained. One day the little girl came and asked that she might do a certain thing which the mother knew to be wrong; but, instead of replying “yea,” or “nay,” the mother asked, “What does the voice in thee say?” The little girl went alone by herself, and by-and-by came back and said, “Mother, the little voice says no,” and that settled it. That was the end to which they ought to be training their scholars. He hoped he had not said a word against any teaching they could do within the time allowed, but let them never forget that the grand aim was the training of character—(applause).

Mr. J. S. MATHERS next proposed, “That this meeting offers its best thanks to the Rev. A. N. Blatchford, B.A., for presiding, to the Rev. J. J. Wright for his Paper, and to the ladies and gentlemen who prepared the breakfast, or otherwise contributed to the usefulness and success of the meeting”—(applause). Mr. Mathers referred to the zeal and energy which the Chairman had thrown into the proceedings, and bore testimony to the excellence of the Paper they had had from Mr. Wright. His impression of the future of Sunday-school work was that the morning would have to be devoted to teachings and the afternoon to what they might term training—(applause).

Mr. I. M. WADE seconded the motion, which was carried by acclamation.

The CHAIRMAN replied for himself and Mr. Wright, and bore testimony to the excellent manner in which Mr. Copeland Bowie had organised all the proceedings.

Dr. ODGERS moved that Mr. Wright's Paper should be printed, and this was agreed to.

After singing a hymn, the meeting closed with the benediction.

(Other Reports will be found on p. 398.)

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Mr. Wade begs to acknowledge, with many thanks, the receipt for this fund of the following donations:—Mrs. Colfox £5, Mr. W. Colfox £5, Mr. and Mrs. Henry Rutt £1 1s., Mrs. Daniel Lister £1 1s., Mrs. Alfred Lawrence £1, Mrs. T. Chatfield Clarke £1, Mr. Charles Hind £1, Mrs. Humphry Wood 10s. 6d., Miss Wood 10s. 6d., Miss Tribe 10s. 6d., Mrs. J. T. Preston £1, Miss Bartram £1, Mr. J. Troup £1, Mrs. Nettlefold (Edgbaston) £2 2s., Mrs. Worthington £1, Mrs. Temple £1, Mrs. Rowland (Neath) £2 2s., and Miss Rowland 10s. 6d., Mrs. Garrett £1, Miss Ellen Garrett £1, Mr. Wm. Spiller £2 2s., Mr. John Bentley (second donation) £1 1s., Mrs. Dare 10s. 6d., and Mr. Frederick Nettlefold £10.

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent
Free Thought.

ESTABLISHED 1842.

LONDON, JUNE 22, 1889.

CLEANSE THE LEPERS !

THE never-pleasant subject of the shambles has been rendered more disagreeable than ever by the remarks of the PRINCE OF WALES on the occasion of the Father DAMIEN Memorial meeting. If our future king had been even more astute than we usually give him credit for being he could not have chosen a more effectual way of rousing selfish people to feel the shame and danger attending the existence of the loathsome disease to which the brave priest has fallen a martyr. Many, doubtless, would have noticed the memorial project from the mere fact of the Prince's example. But a scare which may prove serviceable has followed his announcement that the disease is actually present in the metropolis, and—worse than that, for we are strangely apathetic in the full knowledge of many another evil thing in our city—the disease is brought by our market system into dangerous proximity to thousands of meat-eating families.

Most serviceable the scare will be if, after the first shock of disagreeableness is over, there remains an abiding sense of the duty of society to devise and to carry out efficient measures for the eradication of the disease. We are informed that in India, that world of trouble which our boasted conquests have heaped upon us, there are a quarter of a million of such cases as those in the settlement at Molokai; and in some of our colonies the disease is said to be spreading practically unchecked. It is a proof of the good uses of our modern system of prying for news into every corner of the world that the death of a missionary on a little island in the Pacific should be the means of rousing the rulers of the greatest Empire in the world to the fulfilment of the social duties imposed upon them. The practical good sense which we claim to be also a sign of our times is manifested in the suggestions made by the Memorial Committee through their Royal spokesman. A local monument to the illustrious martyr, while it is naturally the first, is at the same time the least notable of the objects in view. London, as the great heart of the Empire, draws into its midst the world's lepers, both moral and physical. It will be well if in the generations to come it can more successfully than hitherto discharge the function of the heart in so disposing of the tainted currents that flow into it that it may again receive them from remedial agents to send them forth in a healthy stream upon the world. We are far from that at present. Melancholy stories are told of outcast lepers in our midst; lonelier by contrast with the seething multitudes around them who shrink from contact with these world's exiles. A ward in a hospital is not, perhaps, the ideal home for such people, but it is the least that humanity ought to offer. And, if it be true that a population equal to that of one of our large towns is to be found in India suffering from this fearful thing, an inquiry such as is proposed is urgently needed, and after inquiry prompt and generous action should be taken. Norway, which had a few years ago a bad fame for its lepers, has by ungrudging measures effectually grappled with the disease, having in twenty years reduced the number of cases known from 2,000 to 700. Wealthy England can well afford to imitate so good an example.

The incident of Father DAMIEN'S death, followed as it has been by this prompt recognition of the claims of the cause for which he died, is deeply significant in many ways. The accord of men of all creeds, and of none, in ascribing reverent honour to such a career as his, testifies to a catholicity wide as human kind, in respect, at least, of good works. Faith will never be far away from such works. Those who have feared lest, with the frank confession of less theological assurance than heretofore, there might set in an overwhelming current of coldly selfish scientism, may take fresh courage from the omen. The heart of humanity has always been, and always will be, stirred by heroism. If our model hero is chosen for moral courage rather than for physical prowess this age is none the less heroic than those of old. An enthusiasm of brotherhood, a chivalry of pity, is no vain substitute for the ideal of martial knighthood. What the race could not effect by its despotic lords will be brought about by its lowliest servants.

This and no other is the essence of the teaching of the Cross. Christianity may part with all else, but its true meaning as a social force will be reasserted as often as in human affairs the self-devotion of one thus secures the salvation of many.

THE ASSOCIATION SERMON.*

"YEA, I HAVE A GOODLY HERITAGE."—Ps. xvi. 6.

The British and Foreign Unitarian Association holds its annual meeting this year under circumstances which add to it peculiar interest. It is just 200 years since the great measure was passed which gave birth to the congregations from which ours are descended. The bi-centenary of the Toleration Act is a fitting occasion for us to take stock, and to compare the past with the present. Looking back to that past there is much in it of which we have reason to be proud. We have, in many respects, a noble ancestry, and we inherit noble traditions. To be descended from the Puritans is no mean thing. From their earliest days they were in the very vanguard of this nation's life, the champions and defenders not only of the purest form of the Protestant religion, but of the rights and liberties of the people. To-day civil and religious liberty is like the air we breathe, it comes to us as a second nature. But, if as Christians and as citizens we sit, figuratively speaking, each under our own vine and our own fig-tree, none making us afraid, it is because in that bygone time our forefathers bore the burden and the heat of a day of struggle; they endured hardness, ay, often the bitterness of death, in the cause which is now triumphant. They never fainted nor failed. In reading again the history of the battle of the Puritans for freedom in State and Church, it has come to me afresh what noble men those were who, from the days of Elizabeth to the days of William, upheld in constant fight the banner under which we now march in peace. When I was a boy at Heidelberg I was much struck with the fact that my old teacher, Dr. Weber, the historian, spent months upon that Puritan battle for freedom in England. But he was right; and Germany would be better and happier to-day if she, too, had had her Puritans 200 or 300 years ago. Stronger, truer, braver, more faithful men never lived than they. They marked an era, and they made an epoch. And what was one striking feature of their character that comes out and impresses itself upon us as we look with scrutinising gaze into that past? Not alone their Protestantism, pure and undefiled, not alone their ardour for liberty all round the circle of life; but, more than these, their burning zeal, their dauntless courage, their utter self-devotion, their willingness to sacrifice all they had and all they were in the cause they served. They were cast in an iron mould, shunning no danger, fearing no suffering; they were trained to expect much hardship in their battle for human right and religious freedom; theirs were no rose-water or kid-glove days, and they knew it; they took it as part of their religious day's work, that they should have to bear much and to sacrifice much. They were to the manner born; ay, they were true followers of the Cross. God be praised for our ancestry. *Noblesse oblige* is a motto never to be forgotten by their descendants.

After their brief day of triumph during the Commonwealth came the greatest test of their fidelity and zeal. How they stood the test is familiar to us as a household word. It is in the memory of most of us how we kept that other bicentenary, of the ejection of the Two Thousand Ministers, the veritable fathers in God of our Church to-day. Denied liberty of conscience by a base betrayal, they left home and living to become persecuted outcasts, and to live hunted lives—prison and death the portion of many, poverty and suffering the lot of almost all. But, as is ever the case, the cause in which they suffered became dearer for the suffering, and every sacrifice they made for it only bound them to it with a firmer and closer allegiance. Who is loved so much as the dear child for whom we will give our all, if need be? What religion is so precious as that for which a man lays down his very life? The blood of the martyrs is truly the seed of the Church. So in the evil days of the Restoration and of the Act of Uniformity, the foundations of our Church were laid upon a rock of Christian self-devotion that nothing could move. True, no temples made with hands arose, with spire pointing heavenward, and bell calling our fathers to worship; but a living Church was there, whose spirit was being nourished by noble endurance and devout fidelity. Its members were scattered; they worshipped on the hill-side or in the garret. In such wise was the living fire of pure religion kept burning by our fathers while they wandered in the wilderness without sight of the promised land. And nothing in their story is more noble than the way in which, almost to a man, they refused the Declaration of Indulgence of James II., speciously designed to catch them, but only intended by its author to prepare the way for the re-establishment of the Roman Catholic religion, with the consequent destruction of

* Preached at Kensington, June 13th, by the Rev. H. Enfield Dowson, B.A.

religious freedom. The net of the fowler was laid too openly in the sight of those wary birds, our forefathers; they were not to be captured so. They rather joined with the ranks of their life-long enemies, of the Episcopal Church, and stood shoulder to shoulder with them on the great day of the trial of the Seven Bishops. All Protestant England was then one, as it never has been before or since; and the *coup-de-grace* was given to James II. His new Popish plot was exploded, and the explosion blew him into the air. The Protestant east wind at length wafted William to our shores, and James took ship to France. Thus was born the new day of civil and religious liberty in England; the Toleration Bill was passed; Stuart tyranny was at an end for ever. Our fathers were free to come out of their holes and corners to worship according to their consciences in the open light of day. Then, from 1689 onwards, began the era of chapel-building; ministers returned to the towns from which they had been driven; their flocks gathered round them; and they raised with devout hands those simple, barn-like structures, which may not have been very beautiful to look at, but which, where they still stand, are to us all monuments held sacred in our hearts. I never look at the old red-brick walls and the oaken pews, and the well-trodden stones of the aisle, beneath which often lie the bones of departed worthies, without feeling upon me the touch of a past to be cherished in the holiest recesses of memory. I feel "This has been a tabernacle of God with men; brave and faithful feet have trodden this pavement for generations; it is good for me to be here."

Nor is it only the brave fidelity of the builders of our chapels that we recall with grateful reverence; there is another feature they displayed equally remarkable. Those were days when few had grasped the notion of religious liberty. The rival Churches were militant for the truth of God; it had been a life and death battle between Catholic and Protestant. The memory was still fresh of the Marian persecutions, of the Spanish Armada, of the gunpowder plot. Churches had been used to fight for victory and to inflict defeat. Toleration was a new idea. Our fathers were not only the first to benefit by it, but also the first to grasp it, and to understand its meaning, and to carry out its principles. They had themselves suffered by the denial of religious freedom; the iron of the injustice had entered their souls; and now that they were free to lay the foundations of their new houses of God, they would not dedicate them to the triumph of their own peculiar form of religion, they would not have them as strongholds for the defence of their own doctrines. No; they had learned a better lesson than that, they had learned the value of religious liberty in the days when it was denied them, and when they would have given their very lives to win it; and so the chapels built for their descendants should be left free as the Spirit of God in communion with the soul of man. To that communion alone, and to nothing narrower, chapel after chapel was dedicated. This was the unique thing about the birth of our churches; this was their very birthright. This distinguished them from all others. In doctrine our fathers at the beginning of last century, the chief era of chapel building, were Trinitarians almost without exception; in opinion they were little different from their neighbours; they split off from the Establishment on a question, not of creed, but of Church Government; and so they retained the name "Presbyterian" as their mark, although, from mingled reasons, they never put their Presbyterianism into practice, but were strictly Congregational in their Church polity. But, Presbyterian in name and Trinitarian in fact, they were free as the breath of Heaven in principle. This was their great achievement, that they were the first to build up a Church with a future absolutely unshackled, left to be shaped by the free judgment of succeeding generations in unbiassed and unpledged intercourse with God.

Now, as we follow down the stream of time the history of these chapels of ours, there are two things that stand out before our gaze. One is the remarkable continuity for many generations in their congregational life, and the other is, simultaneously with this continuity, the equally remarkable changes in their congregational belief. When the chapels were first built, they were built by members of Presbyterian families, who, in town after town, had been leaders in the preceding battle for civil and religious liberty. The foremost men in many of the foremost cities in the land were the main bulwarks of our Churches; the local leaders in all that makes human liberty and progress worshipped Sunday after Sunday in our humble conventicles. And their families, rooted, as it were, religiously in the soil, remained faithful to the religious home of their fathers, and, like their fathers before them, ever came to the front in every liberal cause. Their social position and their local influence have been enormous sources of strength to our congregations, and have given them a weight quite out of proportion to their numbers. It has been so down to recent times. We have had far more than our share of Mayors and Town Councillors and Members of Parliament, but, what is far better, we have seen our leading laymen pioneers in many

a reform. And all this has proceeded mainly in the line of the old Presbyterian blood. They say "blood is thicker than water." Well, I believe in the old Presbyterian blood with all my heart and soul. I think it contains some of the salt of the earth for this England of ours; and I rejoice very much myself to be minister of a congregation which is a very good illustration of this continuity of congregational life in the past of which I am speaking, for I am told that it is a fact that when my beautiful church was built some forty years ago, no one subscribed more than a £10 note to it, whose ancestor did not help to build the old chapel whose place it took. But what has happened in the meantime to the doctrinal belief of every one of our Churches? The congregations have remained in hereditary line of descent; there have been few convulsions and few new departures; there have been few breaks in the congregational chain. Trustee of the same name has followed Trustee, while, without breach of Trust, the doctrine preached has been quietly and silently changing; Trinitarianism has yielded to Arianism, and Arianism to Unitarianism, by the pure force of reason moving on in its might and in its majesty, unburdened for once by shackle of creed. The only Church that has been absolutely unbiassed and perfectly free in its holy quest for the truth of God has, by simply following the light that has entered its open soul, advanced from the Trinitarianism in which it was reared to the Unitarianism which is its faith to-day.

Where churches have been restricted, where trust deeds have bound them, where articles have held them in a vice, there they have remained Trinitarian, at all events in profession; while the one Church that has been free as air has marched onward from faith to faith, till the result of its single-minded search for truth has been its Unitarian belief. To me this one fact of the way in which Unitarianism has been brought to birth has ever seemed worth all the other arguments in its favour. It is the outcome of the human reason left to itself, under the guidance of the ever-present spirit of God, and of that alone. That is enough for me; it is the best voucher beneath the sun for its truth.

I have endeavoured to indicate the way in which our churches have become what they are. But I desire also, as I said, to take stock of them as they are now. For a long period, as I stated, the continuity of our congregational life was very marked; and the fidelity of our old families to the faith and worship of their ancestors was a source of great strength. How is this to-day? The affection of old was born of the stress of hardship and suffering; the fidelity was the fruit of much endurance in the cause; the family traditions handed down this fidelity as a sacred inheritance. But is the inheritance preserved intact to this hour? What has been the effect of the easy enjoyment of liberty? What has been the effect of the unlimited religious freedom that is our present portion? Have two centuries of toleration knit the descendants to our Church by ties as strong as those which bound their ancestors to it in the days when the battle of liberty was being fought, and demanded their all? How is the allegiance of the children to-day compared with the allegiance of the fathers in bygone generations? There is always a danger in having things too easily. Has the ease with which we enjoy every kind of religious freedom tended to slacken our zeal for the worship of God in spirit and in truth? Where are the lineal representatives of our old Presbyterian aristocracy? Are they found, as they used to be, even a generation or two ago, constant and faithful worshippers in our churches? Or, now the battle for liberty is over, and now there is nothing to be suffered for religious truth, are they slacking off, and prizing lightly what they can enjoy readily? I am afraid there is a laxity growing in our midst. The ancient spirit of sacrifice and of enduring hardness for religion is not there; it is out of date from long use of toleration and long exercise of unlimited freedom; and if any social advantage is to be gained by going to the Establishment, I fear this trivial thing sometimes outweighs the claims of that religious integrity for which our forefathers used to suffer and to die. Or it may happen that the attractions of a residence in the country are great, and the family emigrate there and get loose completely from the Church in which their fathers worshipped, in which they themselves were reared, and which still has the allegiance of their conscience. But that allegiance is of so easy going a character that the home is moved unconcernedly quite out of reach of any church where a worship that is true to the soul's convictions can be offered.

Do these things occur? Are our churches all over the land suffering thus? Are the descendants of their noble founders thus again and again proving faithless? Is this a result of the relaxation of character that springs from easy liberty? If so, we are not worthy of our fathers; and they, nursed in struggles and denied the freedom we enjoy, were nobler men religiously than we.

What I long for, as we recall our forefathers' spirit at this bicentenary, is that their degenerate descendants should be rebaptised with

their self-sacrificing fidelity, and once more rally round the Church they founded, ay, even though it cost a little social disadvantage, and even though the luxury of a country seat must be foregone. The old Presbyterian was ready to die for his religion; shame on his descendant with whom the smallest benefit for himself and his family overbalances the claims of the Church which bore him!

This is a very serious question to which we have come in our stock taking. The loss of our old families tends to undermine our churches, and to weaken their influence throughout the land. Nor is there any word to my mind that ought to be spoken at this bicentenary so much as the word that could rouse the children of a noble past to a new sense of the claims that this religious inheritance has upon them, and rebaptise them, as I said, in the spirit of their fathers. Ay, and every member of every one of our Churches needs rebaptising in this spirit. We have liberty enough in all conscience; that our fathers won for us; and we thank God we enjoy it. But none of us have half or a quarter enough zeal; none of us know what it is to sacrifice ourselves for our religion; none of us come within miles of our religious ancestors in this. Why, I often wonder, if in these days persecution should break out again, if Unitarians—instead of being so free as to prize their liberty little—were liable to be burnt, I often wonder which of us would go to the burning. I think what we are short of is a bit of persecution. I have been to Oxford several times lately, and I have stood by the martyrs' memorial and tried to conjure again into life those days when men carried their lives in their hands for the religion that was dearer than life. Can we imagine ourselves doing that?

Nowadays much easier sacrifices are asked for religion, and they are not always made. People who live near enough may be equal to the sacrifice of going to chapel if it is quite fine over head and quite dry under foot; but if the weather is the least inclement, or if they have the least touch of their favourite Sunday complaint, why, then, the sacrifice is too much for their religious enthusiasm, which evaporates in an easy chair before the fire, or with the fumes of a cigar in the conservatory. Place such a religion as that by the side of the memories that rise by a martyrs' memorial, where is it? Why, it is nowhere. Place such a religion as that by the side of the lives and the sufferings of our own forefathers; where is it? Why, it ought to hide its head in shame. It is nothing better than the spoilt child of toleration, and ease, and liberty. Or, again, the sacrifice is demanded of us to help the cause that ought to be dear as life by active work and personal gifts. All around us are churches of ours crippled by want of support, missions only half doing their work, Sunday-schools needing labourers. What hinders their progress? Why, the people who ought to rejoice to spend and be spent for them, the people whose ancestors used to give everything they had, and all they were for their religion, these people will often sacrifice little or nothing. Some do so, thank God! with a noble generosity, but when others are asked to subscribe to some church or mission deeply in need of help, with earnest men ready to work it, but hampered and handicapped by want of funds, they hum and they haw, and they look this way and that, and they get out of it anyhow; and then directly they will spend on a dinner party, or a ball, what would have half made the fortunes of the mission for a year. And that is the religion inherited from a past of noble sacrifice! It is a religion spoiled by being possessed on easy terms. I say the necessity is tremendous that we should be re-baptised in the spirit of our fathers, who were not the men to make excuses if asked to give a few hours' service, or, perhaps, to bestow one-hundredth part of their income, but who readily laid their all, with their very lives, on the altar of their religion.

And there is a peculiar call for their spirit now. This period of the bi-centenary of the Act which led to the foundation of our Churches has been marked by a great controversy. There seems a prospect of a new departure in organisation. Under the lead of our foremost man the subject has laid hold upon our congregations in a most remarkable fashion, and the outcome of the discussion is distinctly a movement in the direction of closer union and co-operation. If there is a real living enthusiasm in it, and if directed aright it may be fraught with inestimable benefit to our Church-life. And all that I have to say of it is this, that it has only to draw from the well-spring of the sacred inheritance from our past to find in the spirit of our fathers its true inspiration and guidance. The co-operation will come to something real, just in proportion to our possession of their burning zeal and their willing self-devotion. The richer churches must be ready to make a sacrifice for the poorer; ay, and the richer districts of the country for the poorer districts, or the organisation will have little practical worth. With a spirit of sacrifice in each for the good of all, worthy of our ancestry, there may be a new birth of a real living Church amongst us, knit together by the ties of mutual help extending through its length and breadth. This will be a

glorious consummation, and a worthy memorial of our fathers. But still more than this, the new movement must be guided by unwavering allegiance to the unshackled liberty alike of individual church and of individual worshipper, which is our holiest and most precious heritage. For no mess of religious pottage, however savoury, may we sell our birthright. But if under new and closer bonds of fellowship we remain true to it, why then, there is, I believe, before us a prospect brighter than we have known for years. There is, however, special need to emphasise this condition.

In the last generation or two, as I have indicated, our congregations have a good deal lost the guidance and the influence of the old Presbyterian families; the place of these has been taken by new blood. And many new congregations have been springing up, largely of the working class. Moreover, our ministry has been much recruited by men, to whom we give a hearty welcome, from other Churches. In these ways there are many amongst us not as well versed, as used to be the case, in the traditions out of which we have sprung. These traditions, precious beyond compare, need keeping green. Our foundation principle of absolute liberty of doctrine, as distinguished from any "Shibboleth," Trinitarian or Unitarian, to bind our successors in their worship, needs vindication more than ever. To us who have been reared in allegiance to it, it is the very breath of our religious life, a part of ourselves, and to be false to it would be treason; but there are many in our midst not so familiar with it, and we have to tell them where they are and whom they have joined. We have to bear witness, in season and out of season, to the faith of our fathers who built our chapels; and we have to make it known that we preach as our most precious gospel—before our Unitarianism, as a higher and a better thing—the glorious liberty wherewith our fathers have made us free to seek only truth and to love only goodness. It is dearer to us than our Unitarianism, because it, and it alone, has won us our Unitarianism; and it is dearer to us than our Unitarianism, because we believe it will lead us, and if not us, our children, or our children's children, into a nobler and truer and fairer kingdom of God than any of which we have ever dreamed.

CHRISTIAN DISCIPLES' UNION.

ANNUAL CONFERENCE.

On Tuesday afternoon the annual meetings of the above Union were held in Essex Hall, London. There was a fair attendance of members and friends. After devotional exercises, led by Messrs. PAIN and LUCAS and the Rev. W. CAREY WALTERS, the Rev. R. SPEARS, as chairman of the meeting, said that they met as Christian Disciples, and although they are all Unitarians at those meetings, they give the emphasis to Christianity.

The Rev. HENRY WILLIAMSON read a paper on "Our Missionary Opportunities." The great object, said Mr. Williamson, of our religion is to save mankind—and he meant the masses—from ignorance and sin and folly, and we needed more than ever a class of men holding our views who could do something like the Salvation Army, go among the people, be of them and with them.

The CHAIRMAN said that they had present at their meeting the Rev. A. E. O'Connor from France, representing their sister Church in France. He trusted they would give him a hearty welcome. This was done, and the delegate from France addressed the meeting in a few suitable words.

The Rev. W. C. WALTERS, while agreeing with much in Mr. Williamson's paper, thought he took a too shady view of the duties that belonged to us, and was certain that we had a gospel for the rich as well as the poor—in fact, for all classes, and we must keep this great mission fully in view. Mr. Williamson had spoken against athletics being mixed up with our religious movement; here again he also differed from the paper read. He had witnessed the value of the different agencies among young men. He thought we might have a class of men like evangelists among us that could do a great and useful work among the poorest of the poor.

Mr. I. M. WADE said he would like to have before them a report of the work the Union had done during the past year. He was afraid that all those various divisions into which we seemed to be split were harmful. He thought the Union might be joined to the Guild of the Good Shepherd.

The Rev. RATTEMBURY HODGES and Mr. PAIN having also spoken, the following resolution was moved by the Chairman:—"That this meeting is of opinion that no missionary opportunities whatever can be effectively turned to account by us, no Gospel can be preached to any purpose by us, unless we encourage amongst ourselves a more abundant use of earnest prayer and steadier habits of reverent Bible study. We therefore appeal to those friends who are of like mind with us to give a helping hand to increase the number of meetings for Bible-reading and prayer in their various congregations and neighbourhoods."

The Rev. ALEX. GORDON said he would support this resolution. He valued his Unitarianism for the one chief reason that it set him free to value the strength and purity of the religion of Jesus. Without being able to make any lengthy report of work done, meetings such as the present were calculated to do them all good; to strengthen them for their Christian work in their different spheres of labour.

Mrs. BARROWS and Mr. GEORGE LUCAS also addressed the meeting, which was closed with prayer by Miss EMILY SHARPE.

In the evening the meeting was again opened by hymns, Scripture lessons and prayer, conducted by the Rev. John Howard, the Rev. Thomas Timmins and the Rev. J. F. Kennard. Mr. George Lucas occupied the chair.

The subject of discussion was "How to Preach the Gospel," and the following ladies and gentlemen took part:—Miss Sharpe, the Revs. Alex. Gordon, R. Spears, Jno. Howard, Mrs. Barrows, the Revs. Edgar Solly Anthony, Rattenbury Hodges, Mr. Pain, Mr. Barrows, Mrs. C. G. Amos, the Rev. George Ride, and Mr. H. H. Stannus.

The Rev. HENRY WILLIAMSON moved the thanks of the meeting to the trustees for the use of the hall. A hymn and prayer brought the proceedings to a close.

SHORT REPORTS.

BATH.—On the 6th inst., by the kind invitation of Mr. Handel Cossham, M.P., the members and friends of the Trim-street Field and Discussion Society, and Trim-street Chapel congregation, visited Holly Lodge, where they were met by Mr. Cossham, and with his usual liberality entertained. Some of the party descended the Kingswood coal mine, accompanied by Mr. Wills and the manager, while others, under the guidance of Mr. Cossham, visited Hannah More's house, where shown Downend, where lived John Foster, the essayist, and also, in the distance, the site on which John Wesley commenced his work at Kingswood. At each place Mr. Cossham gave interesting details from the lives of these persons celebrated in our history. On their return to Holly Lodge, the party, numbering 120, sat down in a tent erected in the grounds to an excellent repast provided by Mr. Cossham, after which Mr. Robert Gillo, president of the Society, at the request of Mr. Cossham, gave an address descriptive of the local coal-field. At the close of the address, upon the motion of the Rev. F. W. Stanley (minister of the congregation), who expressed regret at the absence, through illness, of Mrs. Cossham, seconded by Mr. F. Shellard (vice-president of the Society), a very hearty vote of thanks was passed to Mr. Cossham for his instructive and interesting address, and also for the splendid reception he had given the visitors.

BILLINGSHURST.—A course of "Sermons for the Times" is attracting considerable attention here. A popular subscription library, in the absence of a free library, is also doing substantial work.

BOSTON: SPAIN-LANE UNITARIAN CHAPEL LIBRARY.—"There being no public free library in the town, and no likelihood of one for some time to come, it has been thought well that Unitarians, who have ever advocated reading and education, should take up the matter of a library. It is absolutely necessary that it should be open to the public, as well as our own members, at as low a subscription as possible. Were our congregation strong enough to supply the need themselves they would undoubtedly do so. Not being so, we feel that we must invite the help of friends from a distance in a good and useful work. Many of our friends have already assisted, but at least £25 more is needed to make the library a useful and worthy institution." We cordially commend this excellent project to our readers.

DEWSBURY.—At the Sunday-school anniversary on Sunday last the preacher was the Rev. S. Fletcher Williams, of Scarborough, who delivered two practical and earnest sermons in an eloquent manner, and gave an appropriate address at a scholars' service in the afternoon. The evening service was particularly impressive. The choir sang special hymns and anthems in an excellent style. Average collections were taken.

GLOUCESTER.—On Sunday, May 5, the usual Spring floral services were held, when the Rev. James Macdonald delivered appropriate sermons. The chapel was tastefully decorated, and collections were made on behalf of the "Western Unitarian and Free Christian Union," amounting to £5 12s. 2d., nearly double any previous collection for this purpose. At the annual business meeting, which was held last month, the chair being occupied by John Ashbee, Esq., it was stated that the funds were in a most satisfactory condition, and that a large amount of work is being successfully carried on. The new schoolroom, for which an appeal was some time ago made, is very much needed; thanks are heartily given to those who have so far sent help towards carrying out this object. Up to the time of the meeting referred to the "Building Fund" had reached the sum of £647 3s. 6d., £493 8s. of this having been subscribed by members of the congregation. During the past year the congregation has suffered severely through

removals, but the gains exceed the losses. It is also pleasing to add that seven new members have joined during the last few weeks.

LONDON: MANSFORD-STREET.—The Rev. H. Gow appeals for funds in aid of the summer excursion connected with this East-end congregation and school. Part of the expense is borne by the children and adults attending, but about £8 more is needed to cover the total cost. Donations will be gladly received by Mr. Gow at 30, Belsize-grove, N.W., or by Mr. Classon Drummond, 35, Rosslyn-hill, N.W.

LONDON: RHYL-STREET DOMESTIC MISSION.—On Monday evening, June 17th, the annual congregational tea-party was held, upwards of 260 partaking of tea, a large number of friends also being present. The meeting was presided over by P. M. Martineau, Esq., J.P. In the course of the evening the Rev. J. Pollard, on behalf of the members of the congregation, presented Professor J. E. Carpenter, M.A., with some books, and Mrs. Carpenter with an afternoon tea-set, wishing them God-speed in their labours at Oxford, and as a mark of the deep regard in which they are held, and for their continued kindness to the Mission people. Professor Carpenter suitably replied. The Revs. R. L. Carpenter, B.A. (Bridport), F. Summers, and Messrs. C. Hind, and B. Lewis, also spoke. Amongst those present were Mrs. Buckton, Mrs. Gow, Mrs. Parker (Harrow), Miss A. Sharpe, Mrs. Read, Mrs. Summers, Mrs. Cooper, &c., and Messrs. H. Martineau, Cogan Conway, J. Cooper, Coleman, Jolly, &c. During the course of the evening Miss Edith Read recited, and songs were given by Mrs. Baldry, Miss Jolly, and Mr. J. E. L. Pollard.

THE LONDON ETHICAL SOCIETY held its third general annual meeting on Wednesday evening at Essex Hall, Professor J. R. Seeley, president of the Society, in the chair. The Secretary, in introducing the Report, called attention to the fact that the members of the Society have increased during the past year from 40 to 137, and the subscriptions from £42 to £186.

ECHOES FROM THE ANNIVERSARIES.

A FRESH "Modern Difficulty in the way of the Orthodox"—Mr. Street's Paper.

It is a mistake to assume that the Orthodox have become so wonderfully liberal. The movers in the Leicester Conference proceedings have been boycotted by their brethren ever since.

MR. ARMSTRONG's words at the Conference on Wednesday evening were much needed. They were an admirable protest against a lip-service, only too likely to degenerate into canting hypocrisy.

WHATEVER may be said in favour of Essex Church for the service, it is certainly in a noisy thoroughfare.

MR. CAPLETON's suggestion that the whole of the service should not be taken by the minister has been adopted in several Congregational chapels, where some deacon reads the lessons, or gives out the hymns.

His protest against turning the minister into a sort of public-crier, thereby marring the effect of service or sermon, should be attended to.

THE resolutions at the business meeting were far too numerous. Complimentary ones do not require both a mover and a seconder. Formalities like these might be dispensed with.

THE remarks made by Dr. Aspland respecting the McQuaker Trust were just what was wanted. To judge by some remarks current at the meetings, Scottish Unitarianism is in the danger common to all the newly rich.

POLITICAL subjects were eschewed, in accordance with a cautious rule observed at these meetings. But Unitarians might have been expected to have a word to say anent such matters as the Huxley-Wace controversy and the trial of the Bishop of Lincoln.

EDUCATION was appropriately among the innocents slain by the rush that set in about half-past one. Is it true that one of the resolutions was passed without seconding?

THE Londoners made a mistake in rejecting the wish of the Manchester folk to have a more convenient season—to them—for the meeting. Most of those who voted against a change in this respect were opposed to the subsequent "democratic" alteration of the terms of subscription.

THE advocates of a "minimum" subscription overshot the mark. There was such a timorous, "propetty, propetty" tone in their

speeches that some became completely converted to the "pay what you like" theory.

THE Conference of Sunday-school delegates disclosed a tendency to lower the standard of religious education, and to pander to the laziness of some teachers, and to the ignorance of others. Some of our ministers and superintendents and teachers want bracing up. Who will supply the stimulus?

THE music at the soirée was the best that has ever been; but many people say it is a mistake to substitute a concert for the conversation with friends who rarely meet.

IT is a small matter, yet one of the heartiest sentiments expressed in the crowd at Cannon-street was disgust at the quality of the refreshments catered for, not too cheaply, at that hotel. A hint should be given next year.

THE arrangements at the Sunday-school breakfast were admirably carried out. The Chairman was in good form, Mr. Wright's Paper interesting and earnest, and the whole proceedings bright and lively. Dr. Odgers's report as Treasurer was just a little too jocose to be amusing.

IT is refreshing to find our younger men willing to throw off the bondage of the old superstition which still holds some of our older men in thralldom. The "Unitarian name" controversy has no charms for the former, and they resent the Sectarianism which delights to call itself "non-Sectarian."

THERE is not enough new blood on the British and Foreign Committee. What is the use of keeping on men who rarely, if ever, attend the meetings? If the "Democratic" amendment of the constitution should bring in several new subscribers, little difficulty ought to be experienced in finding new men and women to work if the hour of meeting is made more suitable to the many than to the few.

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

THE MAGAZINES.

In addition to the usual quantity of good fiction in *Longman's Magazine* there are papers by Dr. Jessopp and Canon Overton, poems by George Holden and E. Nesbit, and a suggestive address by Dr. Richardson on "The Health of the Mind," in which he says:—"Our modes of life in periods of later life, our pressures of business, our struggles for wealth and notoriety, with health and true fame both at a discount, our flying visits hither and thither over the whole surface of the earth without exploring it, our cravings for mental stimulations of every kind and quality, our resolute desire to scale Heaven that we may tear aside the veil that conceals the infinite—these overcharges of mind are momentous in the present crisis of the civilised world."

Good Words is full of excellent and varied matter this month. The late Rev. J. G. Wood has left a sweet little paper, describing the walks of a naturalist "In Summer Woods"; Mr. William Sharp has an illustrated paper "A Memory of Verona," and Mr. Arthur Reynolds has commenced a series of historical sketches of "Smithfield and its Surroundings." These are only a few of the good things, and for those who are interested in social problems, we would commend Mr. John Rae's article on "English Industrial Insurance," in which he tells us that there are more than thirty thousand friendly societies in England and Wales alone, and he rightly contends that this fact is a noble and striking fruit of those vigorous habits of association which are native to the English people.

The Century Magazine opens with a further contribution from George Kennan on "The Convict Mines of Kard," a dreary picture of human sin and suffering. Charles de Kay writes on the "Early Heroes of Ireland," and Edwin Brough has prepared an interesting paper on "The Bloodhound"; both of these articles are well illustrated. "Woman's Work for Woman," by Helen Campbell, gives a description of an excellent institution for young women in New York; the writer very properly shows that a palace of pleasure as the end for which we should work for others is but a poor aim, and that we must take care to lead them to see that "the 'gate beautiful' is within their own souls, and that earth and sky—nay, the universe itself—makes the palace." There are many other valuable papers in this ably-conducted magazine.

There are nearly forty separate papers or stories in *St. Nicholas* this month, so no one can complain about want of variety. There are poems by Helen Thayer Hutcheson, pictures by Dorothy Tennant, stories by Tudor Jenks, Benjamin Webster and other writers of children's tales. There are also brief and simple scientific papers by H. H. Ballard on "Some applications of Amateur Photography," and on "Hidden Homes," by Anna Comstock, which are well worth reading. The magazine opens with an illustrated story of "How I saw 'Old Carolus,'" by G. W. Edwards.

THE editor of the *Magazine of Art* contributes a very interesting notice of the pictures at the Royal Academy, though it is a little too friendly, adverse criticism of any kind being absent. We heartily sympathise with him in his lament over the paucity of good landscapes at that exhibition. Those who are talented in the detection of plagiarism in art will read the paper by Claude Phillips with interest. Mr. G. F. Watts, R.A., has a good article on "Thoughts on our Art of To-day." The engravings thickly scattered over the pages of this magazine are exceptionally good, especially that by G. Carter, of "Latrina's Stream," and the frontispiece after Rembrandt.

The Universal Review reproduces some Salon pictures which are likely to confirm insular prejudice against French art. France claims a foremost place in the Review for a discussion on Boulanger. The best things otherwise are the "History of the Title-page," by Mr. A. Pollard, which is well illustrated, and Mr. Glode Ellis's "Scheme for the Abolition of Musical Clefs."

Cassell's Magazine opens with a bright, simple tale of home life and love by L. T. Meade, under the ever attractive title of "Engaged to be Married." Among the miscellaneous papers the more interesting are those on "The Working of the Telephone," by J. Munro; "Hints on Arranging Flowers," and "Going to the South Pole," by E. J. Webb. The monthly record of invention, discovery, literature and science, called "The Gatherer," is always interesting. There are notes in this number about a self-acting fire-alarm, magnetising by light, a nib-ejecting penholder, as well as hints how to go to the Paris Exhibition, and many other topics.

We have also received Cassell's *New Popular Educator*, part 8 with an excellent map of Scotland; *Natural History*, part 67; *Old and New London*, part 21; and the *Encyclopædic Dictionary*, part 65.

CORRESPONDENCE.

(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

THE NAME UNITARIAN.

SIR,—The columns of the *Inquirer* at this season are usually fully occupied, but perhaps you can allow me to add a few words to what I have already said on this subject. I should like to point out that it is by no means a certainty that this name necessarily carries and can bear only a theological signification. Its origin is obscure, but there is reason to believe that those who first employed it intended by its use to express not only their dissent from the doctrine of the Trinity, but also certain excellent aims and aspirations of a more general character in close connection with civil and religious liberty. Like ourselves, they stood in opposition to the accepted orthodoxy of their time, both in theology and in politics. The name by which they became known referred to their whole position, and was expressive of their common purposes; their unitedness with a view to common ends. It is, therefore, no "immorality" on the part of those who have now to use this disputed name, if they persist in giving it a meaning, which is not restricted to the expression of their dissent from the doctrine of the Trinity.

It may be admitted, indeed, that for a long period past the word has been in common usage thus limited. There is no reason, however, in the nature of the case why it should continue to be so; no good reason why we may not go back as closely as may be to the original import of the word, and take it more widely to denote our divergence from the popular orthodoxy of our time, and along with this, and as a part of it, those aspirations and aims in the direction of freedom of thought, political liberty, and the cause of education, for which Unitarians are now usually known and long have been so.

If, however, it be thought that the alleged fuller meaning of the word is too uncertain a foundation to build upon, still there is no valid reason in its history or its present use for refusing to extend its old-established meaning so as to suit the altered and altering ideas and circumstances of modern life. The Chaplain of the Liverpool Church has told us that the term includes Anglican Churchmen. Very well, let it be so! We shall then have Trinitarian Unitarians,

as well as those of a simpler and stricter type. Shall we be told that this is only Broad Church "immorality," and that Unitarians ought not to encourage this playing fast and loose with a word of very definite and well understood meaning? An Anglican Churchman may be expected to feel the weight of this objection and be chargeable with a culpable laxity of thought, and I have nothing to say in his excuse, because he has placed himself in bondage to well-known doctrinal creeds and articles, which he is in the constant practice of reading and "allowing." But the Unitarian proper is free from this kind of bond. He is at liberty not only to call himself by this name but also to adopt such a meaning of the word as he may find justified by its history or by prevailing usage. In doing so, how is he "immoral?" What law or standard of orthodox propriety does he violate? How can he justly be said to take the word in an illegal sense not intended by the *animus imponentis*? Who and where, in short, is the authority to intervene and convict him of wrong, provided always he be acting according to his own conscience and the best of his knowledge?

In extending the meaning of the word, so as to be expressive of simple Christian monotheism, as some have proposed, the process of enlargement would, in truth, be the same which has taken place in the case of the word Christian. Your correspondent "C. H." has well reminded us that this word referred in its origin to the Messiahship of Jesus. A Christian meant a Messiahist. But who in these days thinks specially of the Hebrew Messiah when he speaks of Christians? The word is applied far more widely, and has come to denote the great moral and spiritual principles which form the most prominent features of the teaching of Christ. No doubt many take it, in a narrow sense, as denoting the distinctive doctrines of the popular orthodoxy, as though these only were to be accounted Christian. But against this assumption the Unitarian is constantly understood to protest, and the justice of his protest will certainly be allowed by every reasonable person whose mind is not warped by a narrow or merely sentimental sectarianism. Thus, in fine, the word Christian has happily changed its contents, and become a term of a less material and more spiritual import, since those ancient days when the disciples of Jesus of Nazareth were first called *Christians*. The word Unitarian may properly be held open to a similar transformation, or may already have experienced it. New ideas and circumstances obviously necessitate and justify such changes; nor ought anyone who admits this to be accused on this ground of the kind of intellectual unfaithfulness, or immorality, which has been charged against so-called Broad Churchmen.

Let me finally point out to your correspondent, "A Broad Church Nonconformist," that the designation which he prefers is open to some of the worst objections of the name so often named in your recent pages. In the first place, if not unpopular, it is certainly an uncomfortable mouthful! Secondly, though it is not dogmatic, it has this negative merit only by the sacrifice of force. As a word implying no positive doctrine it has little power, and is little fitted to appeal to common men, and help them into a better way of free and rational religion. Can we, as Unitarians, dispense with this helping power? Further, will "A Broad Church Nonconformist" be surprised to be told that his approved name is essentially "sectarian" and "exclusive" in a high degree? It seems to me to shut out and "warn off" all Conformists—that is to say, the immense majority of the Christian world; all Roman Catholics, Anglicans, Methodists, Presbyterians, Baptists, for these are all, in a substantial sense, Conformists, and they certainly cannot be termed "Broad!" They will, therefore, be necessarily "excluded" from Broad Church Nonconformity by this appellation, quite as much as they are excluded from the Unitarian communion by the term Unitarian; or rather, I should say, a great deal more! But, perhaps, your correspondent does not mean to apply the phrase to a religious denomination, but to use it and keep it for himself alone. Such, I imagine, will be the best way of disposing of it; and so, it follows that, while so absolutely rejecting one term, he does not give us another in its stead that is worth anything. Better, then, surely, from every point of view, to cling to the old, long-descended, historical, honest, and truthful name left us by our predecessors of generations past; and may we be as faithful as they were to the honourable trust which this inheritance entails upon us. V.

June 11.

ORGANISED HYPOCRISY.

SIR,—As illustrative of one of the points in Mr. Street's Paper, read at the Conference of the B. and F. Unitarian Association, will you allow me to give the following instances? I am minister of one of the old Presbyterian chapels, and have to witness the organised hypocrisy of at least four of the attendants at the showy Congregational Church in the next street. Each of these four has privately intimated to me his sympathy with the Unitarian position, and yet, for social or com-

mercial reasons (or both), he keeps up his connection with the "orthodoxy" he has outgrown. One of them (a member of the Local Board of Health) patted one of the Trustees of our little conventicle on the shoulder, and told him he was quite right in being a Unitarian, and that, but for his wife, he would himself attend with us. His wife has now been dead some years, but he keeps up his attendance at the Congregational chapel, and takes such a prominent part that during several months (while the congregation were making up their minds about the choice of a minister) he was called the "curate-in-charge." In the vestry of the Congregational lecture hall, when with me alone (he having to take the chair at a lecture, on a literary subject, I was about to deliver to the Young People's Society), he said to me, with the evident object of raising himself in my estimation, "I'm not a member of the church, but only an attendant." He thus disclaimed any responsibility for the doctrines of the sect he outwardly adheres to.

Another intelligent and cultured man, who attends the same chapel, asked me to "name" his last baby, in a private service held at his house, which I did. He is a free-thinking Positivist, and borrows the *Westminster Review* from me; yet he is outwardly a pious Congregationalist. Once in three months or so he puts in an appearance at our little synagogue, always taking care to speak of the service as "most instructive and elevating," &c., &c.

Another, a much younger man, calls on me to consult me on knotty points in theology and philosophy, and jibes at the dogmas of the Church to which he belongs.

If these would but be honest, and attend the ministry they hold in respectful sympathy, our little cause would be strengthened in every way, and other secret disciples would, no doubt, follow their example.

This sort of thing is probably going on wherever a Unitarian chapel is maintained, and affords one of the many proofs that "it would be wrong to estimate the influence of Unitarianism by the number of its professed adherents, for its influence extends in many directions where its name is not accepted or professed."—(*National Encyclopædia*, just completed).

PILGRIM.

June 17.

POSTAL MISSION.—Miss Tagart writes:—"Will you allow me to correct an error in the report of the Central Postal Mission meeting held in Essex Church Schoolroom last week? I am represented to have said, 'Fresh chapels are needed throughout the country.' What I wished to have emphasised was that *fresh life* was needed in our chapels to encourage converts. A little dull, empty barn preserved for the occupation of the ghosts of departed Presbyterian forefathers will not supply the wants of inquirers and worshippers desiring to join our congregations, nor a chapel kept up for their wealthy descendants who do not desire to enter it. We want a revival of our libraries throughout the land; we want that the children of the people should be welcome on week nights as well as on Sundays into our chapel buildings, that Guilds and Mutual Improvement Societies should be encouraged, also that the musical powers and voices of the children should be exercised, and should be allowed to be heard in our chapels. It is of no use complaining that our young people drop away if we do nothing to interest them, or to provide a place for them in the work and worship of our chapels. It is to further this great object that the Central Postal Mission proposes to extend its work, and hopes soon to appeal for funds and to inaugurate a Women's Auxiliary Society. We think women should not stand aside from their share of responsibility, and that they are doing and ought to do much to help. We want to make a centre of helpfulness and sympathy for the struggling, isolated ladies who are often the mainstay of country congregations. I do not think we should rest satisfied till we have chapels for the people and managed by the people, and filled with ardent worshippers."

NEW ZEALAND POSTAL RATES.—Mr. R. Henry Gibson, formerly resident at Manchester, and now of River Hurst, Upper Carrington, New Plymouth, New Zealand, writes:—"As my annual tax paid on English letters insufficiently stamped and on circulars improperly enclosed in envelopes is becoming something serious, will you permit me to inform correspondents through your paper that New Zealand not being in the Postal Union the regulations as to postage, &c., are as stated in the accompanying memorandum, furnished me by the chief postmaster here? (Enclosure.) 'The postage on letters from the United Kingdom to New Zealand is 6d., not exceeding ½oz.; every additional ½oz., 6d. (or fraction); books not exceeding 1oz., 1d.; 1oz. to 2oz., 2d.; 2oz. to 4oz., 4d.; every additional 2oz., 2d. Every packet must be posted in an open cover so as to admit the contents to be easily withdrawn for examination. Circulars should have the fly of envelopes left open, not gummed down, or they will be treated as letters and surcharged.'"

NOTES AND COMMENTS.

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PROFESSOR AGAR BEET, of Richmond College, will deliver the next "Fernley Lecture" on August 5. Its subject will be "The Credentials of Christianity."

THE *Methodist Times* says, "During the last few years Wesleyan Methodism has furnished Cambridge with four Senior Wranglers and three Second Wranglers. Church papers please copy."

THE *Methodist New Connexion* has 510 chapels, 475 societies, 196 circuit preachers, 1,255 local preachers, 30,760 members, and 5,000 on trial. For all purposes, local and connexional, it raises some £85,000 per annum.

"I KNOW that I am sometimes a wilful man, sometimes a hard man, but I also think that I can say that during the last few years no Freethinker in England has ever come to me in trouble and been turned away."—Charles Bradlaugh at the "National Secular Society's Conference."

At the meeting just named it was stated that, of 8,000 signatures sent to Parliament on behalf of a repeal of the Blasphemy Laws, 4,000 came from religious sources.

At a meeting of the S.P.G. it appeared that the total income for the past year was £138,366. In the course of the meeting the Rev. A. Maclaren, who is about to undertake missionary work in New Guinea, said that "St. Augustine's College would not be complete until it comprised a home where single men could come back and rest for the remainder of their lives in peace and prayer, and in offering the Blessed Sacrament for their brethren who were working in distant parts of the earth."

THE *Christian World* offers an astounding argument against granting women a Parliamentary vote. "The severance of political power from the balance of physical force would produce such a condition of unstable equilibrium as to shake the whole framework of government." We are invited to consider what might happen if the women tried to rob a poor man of his beer: how the feminine Government would try to coerce the male majority who wanted the beer; how the troops being male would be unreliable, and Heaven only knows what would take place. This will not do. Women are not going to lose all their moral influence over men, and all moral control over themselves as soon as they get a vote. The vote will be one sign of the extension of that moral influence as well as a means of further extending it. The inter-dependence of the sexes will not become antagonism when woman has the Franchise. The Franchise will be a confession of that inter-dependence.

A VERY curious mixture of orthodoxy and heresy is the Rev. Edward White. He can speak of unbelief and rationalism as scornfully as the most thorough Evangelical; but then he can denounce Evangelical dogmas with a zeal and heartiness that our most controversial ministers could hardly excel. In a sermon just published in the *Christian World Pulpit* he delivers his soul on the question of the state of the heathen before God, and protests vigorously against the doctrine that the so-called heathen cannot be good men and women.

"Is it really true that the Creator of the Universe has had no place in the minds and hearts of these innumerable beings, because some of them called Him by one name and some by another; because some of them fought against sensual sin by extreme or imperfect

methods, or mingled with the better elements of their Buddhism or philosophy some most mistaken ideas of the eternal righteousness? Is a man necessarily bad and damnable because he cannot speak of religion in the language of our Catechisms, or because he does not hold a complete system of opinions such as those detailed in our Congregational Declaration of Faith, or in the General Confession of the Church of Scotland? The fact is, that our Protestant missions have reflected too much the later European types of thought, and one of those types is marked by inability to understand any type of piety except its own, or to understand how the holy God can recognise any man as good unless his speech and conduct have been worthy of enlightened Christendom."

We doubt the historic value of Mr. White's suggestion that "the presence of Abraham in Philistia and Egypt quickened the germs of godly principle in Abimelech, and afterwards in the mind of the contemporary Pharaoh;" and it looks like a concession to those who will have it that all spiritual light comes from the Bible, and that the beginning of all spiritual history is recorded in its pages. The main doctrine of the sermon that God does save and enlighten men by other means than Christianity and Judaism, that the Gentiles have the law and to some extent the Gospel "written in their hearts" is not aided by suggestions of the possible value of historic alliances of various nations with Israel. In truth, Israel was not a sun giving light to all and borrowing none. She received external influences as freely as she imparted them; our current Christianity contains various "heathen" elements, some of them by no means unworthy.

OBITUARY.

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HENRY PEACH BUCKLER, TENTERDEN.

THIS venerable and highly-respected gentleman passed away on the 31st ult., having reached the great age of ninety-two. He came of a notable Puritan stock, an ancestor of his, the Rev. Edward Buckler, of Calbourn Rectory, Hants, being one of Oliver Cromwell's chaplains, and suffering ejection on the Restoration. Mr. H. Peach Buckler was a consistent upholder of the principles of civil and religious freedom, having been connected intimately with several of our churches, and being among the founders of the Brixton congregation, in which he took a warm interest. He was also a member and trustee of the Unitarian Chapel at Warminster, at which town he was born. He was formerly well known in the Bassishaw ward of the City of London, having succeeded his brother as a wool broker in 1825. He took a warm interest in politics on the Liberal side, and assisted in the enactment of many famous measures. The funeral took place at Tenterden, where the deceased gentleman had resided for many years. He leaves two sons and three daughters.

MR. GEORGE EVANS, MANCHESTER.—We have to announce with deep regret the death, on the 11th inst., of Mr. George Evans, of Manchester, for several years past elocutionary teacher at the Home Missionary Board. Mr. Evans, who was formerly with Messrs. Sale, Worthington and Co., held the office of clerk to the Withington Local Board since 1877. His many excellent qualities endeared him to a wide circle of friends, and his abilities as a public reader were of the highest order. He was aged fifty-four years.

UNIVERSITY COLLEGE, LONDON.—A series of vacation classes in Classical Archaeology is being arranged for the first two weeks in July. Demonstrations will be given daily at the British Museum by the following gentlemen:—Mr. Talfourd Ely, M.A., on Sculpture, Bronzes, &c.; Professor Reginald Stuart Poole, LL.D., on Coins; and Mr. Cecil Harcourt Smith, of the British Museum, on Vases and Painting. For particulars apply to the Secretary, University College, Gower-street, W.C.

MARRIAGE.

GREEN—MITCHINER.—On the 13th inst., at the Free Christian Church, Croydon, by Rev. C. J. Street, M.A., John Henry, eldest son of Henry Green, Esq., of Argyll House, Croydon, to Margaret Barker, second daughter of James Henry Mitchiner, Esq., F.R.A.S., of Lansdowne-gardens, Croydon. No cards.

DEATHS.

COOKE.—On the 20th inst., John Cooke, St. Catherine's-terrace, Guildford, aged 78.

LONG.—On June 17th, at Grove House, Knutsford, John Long, in his 85th year.

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OUR CALENDAR.

SUNDAY, JUNE 23.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOFFORD BROOKE.
Bermondsey, Port-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH. Evening Subject:—"The Idylls of the King—Noonday."
Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. CHRISTOPHER J. STREET, M.A.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CARRY WALTERS. Holy Communion after Evening Service.
Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. J. TREVOR.
Mansford-street Church and Mission, Bethnal Green, 11 A.M., Rev. HENRY GOW, B.A., and 7 P.M., Rev. C. L. CORKRAN. Flower Service at 3 P.M.
Peckham, Avondale-road, 11 A.M., 3 P.M., and 6.30 P.M., Dr. MUMERY.
Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 A.M. and 7 P.M., Mr. F. PARNALL.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. R. T. NICHOLSON, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSSTRONG, B.A.
SCARBOROUGH, Westborough Church, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.

NOTICE.

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PROGRAMME for THURSDAY EVENING, June 27th, 1889, at the Rooms of the Royal Society of British Artists, Suffolk-street, Pall Mall.

Discussion at 8 o'clock, when Miss HAGEMANN will open with a Paper on "The Position of Women in Germany." Mrs. THEODORE WRIGHT will preside. Tea and coffee will be provided before and after the Discussion. 9.30 to 11 Music and Conversation. Musical arrangements under the direction of Mrs. HALLAM.

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The Rev. J. EDWIN ODGERS, M.A., will deliver the ADDRESS to the Students on WEDNESDAY, the 26th JUNE, at Half-past Four o'clock P.M.

On WEDNESDAY a FAREWELL SOIRÉE to the Professors and Students will be given by some friends of the College resident in London at University Hall, 7.30 to 11 P.M. All Trustees who will be in London are cordially invited.

The ANNUAL MEETING of Trustees will be held in the Library on THURSDAY, 27th JUNE, at Eleven o'clock A.M. for the usual Business. At this Meeting it will be proposed that the College be henceforth entitled Manchester College, Oxford.

A VALEDICTORY RELIGIOUS SERVICE will be held at Eight P.M., on THURSDAY, 27th JUNE, in Little Portland-street Chapel. The FAREWELL, on behalf of the College, will be given by the Principal, the Rev. JAMES DRUMMOND, LL.D., and the WELCOME into the Ministry by the Rev. STOFFORD BROOKE, M.A.

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The FIRST MEETING of the COUNCIL for 1889-90 will be held in the Council Room, Essex Hall, Strand, London, on THURSDAY, June 27, 1889. The Chair will be taken by the President, T. CHATFIELD CLARKE, Esq., J.P., at Three o'clock.

HENRY IERSON, Secretary.

LONDON SUNDAY SCHOOL SOCIETY

The ANNUAL DEVOTIONAL SERVICE of Elder Scholars will be held at Essex Hall, on SUNDAY, 30th June, at 3 P.M.

The Service will be conducted by the Rev. H. Gow, B.A., and W. TATE, Esq., has kindly consented to preside at the Organ. All friends will be welcome.

An Offertory will be taken in aid of the funds of the Society.

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